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THE HISTORY OF ALL RELIGIONS.

In the World:
From the Creation down to this
Present Time.

In Two Parts.

The First containing their THEORY,
and the other relating their PRACTICES;
Each divided into Chapters, by the several
Heads, or Common Places of Divinity, Viz.
*The Object of Religious Worship, the Place, the
Time, the Persons Officiating, the Manner, and
the Parts of Worship, &c.*

With Various Instances upon Every Head.

To which is added,

A Table of HERESIES:
AS ALSO

A Geographical Map,
Shewing in what Countrey Each Religion is
Practised.

Written in a different Method from anything yet published on this Subject.

By William Turner, M. A.
and Vicar of Walberton in Sussex.

—Every man unto his God—What meanest thou, O sleeper?
arise, call upon thy God, Jon. i. 5, 6.

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the Poultrey-Church. 1695.



9 Ce

TO THE

Right Reverend Father in God,

ROBERT

Lord Bishop of *Chichester*.

My Lord,

IT cannot be improper, certainly,
for one of your *Clergy* to make
an Address of this Nature to your
Lordship, and upon a *Religious*
Theme too. If the Office be any
one's 'tis yours, upon Approbation
to vindicate (as it lies in your way)
the honest Essays and Exercises of
those which are under your Disci-
pline. Permit it to go into the world
under your *Lordship's Name*, and
leave all the Defects and Imperfecti-
ons upon the Author's Score: 'Tis
enough to me, if the Substance of

The Epistle Dedicatory.

it be pretty tolerable. We are no Angels, but a kind of degenerate Spirits *dress'd up in Flesh and Blood*, and acting here awhile according to those Organs, and Faculties, and Advantages we are supplied with, in the Service of our Great Creator and Redeemer.

My Lord,

Upon a Survey of all Churches in the World, I think, we of this Church and Nation, are as happy as any People under the Sun; except only in one thing, that we neither Know, nor Value our own Happiness; A *Vertigo*, and Spirit of Giddiness, hath possessed the Nation of late years, which makes our Heads turn round upon our Shoulders, and our Hearts unquiet and discontented within us. We have Excellent (both) Doctrine and Worship, and as good a Class of Bishops and

The Epistle Dedication.

and Clergy; and as much Learning, Piety and Prosperity as any Church within Ken. Notwithstanding, would to God a Pencil were drawn once more over those Lines which administer any Occasion of Objection ; that if possible, our Light may shine clearer, and our Beauty be more inviting to all Beholders ; and our Lustre so convictive to our Adversaries, that we may have no Occasion of Disputing, but the Comfort and Praise of Believing, and Living and Loving like Christians.

May your Lordship go on , as you have begun, to preside over this *Dioceſſ* with a Gravity of Admonition, Exemplariness of Conversation, and Integrity of Discipline, till it shall seem good to the Almighty, who placed you here, to remove you hence, either to He-

The Epistle Dedicatory.

yen, or a Better Station upon
Earth; Which is the hearty Pray-
er of,

My Lord,

Your Obedient Son,

and Humble Servant,

W. Turner.

T Q

TO THE
READER.

THAT I may satisfy a little, the inquisitive humour of the Age we live in, I have somewhat to say upon the design of this Book, partly for my own Vindication in the Writing of it, and partly for the encouragement of others in the reading it. 'Tis too well known that the Variety which appears in Religion, hath contributed no small matter to Scepticism and Atheism and Impiety in the World; but by virtue of what Argument, I know not; for I am confident, bad men but a full prospect of the Case, and would use their Brains to purpose, and pause soberly upon the whole Scheme, and compare one Religion with another, they would find themselves in a short time strain'd with this Dilemma, that they must be Religious, or singular in the World; they must betake to some Church or other for Sanctuary, or turn out of the common Society with Man-kind: And to be of no Religion at all, is the ready road to the storms of Conscience, the reproaches of the World, and the indignation of Heaven. A perfect Atheist is fit for no place here, but Bedlam. If they find a necessity of being Religious, here's their choice: All the Religions in the World met together at a general Rendezvous; let them be examin'd fairly, impartially, freely and fully; we fear no Master; Christianity is Examination-proof: And as for the subordinate Sects and Branches 'tis divided into, neither will that make any terrible Objection; the Essence is the same in every part;

To the Reader.

'Tis true Blood runs through all the Veins; all the Members of the Man are Human, tho some are weaker than others, some more distempered than others; here a Scab, and there an Impostume, or Gout, or Cramp, or Palsey, or something to make an apparent difference, and distinguish it from the rest. If Men had but half as much Skill in Spirituals, as they have commonly in telling Money, and discerning Coyns, or in chusing Cattle, and buying Lands, the best Religion in the World would not go so long a Begging, as it doth. But this is not all, I am to tell the Reader, that I have not Cited all my Authorities; that would have been a Task with a witness, in such a work as this to; for 'tis all Collection from the beginning to the end; but I was not very incurious in my Reading: Some Authors I have been a gross Plagiary to, where they served for my purpose, particularly Dr. Cave in his Primitive Christianity, and Mr. Routh, and the Reverend Dr. Addison, &c. whose writings I have squeez'd into an Epitome, and prevail'd with them to speak in my Method and Order, tho, for the most part, in their own words: and I hope I shall never be charged with Felony for what I have done. The particular uses which the following Tables may serve to, are many. The Ing-nious Reader will start some (not contemptible) Notions all the way he goes. I will suggest none; but leave every man to improve his Intellectuals, as well as he can. And if what I have done, may do any good to any one Reader, I shall not be more unhappy than some others that have writ before me. Read with Candor, and excuse my Defects with what Alleviations the Case is capable of, and I am sure, if thou art not wanting to thy self, here are Materials enough to build

To the Reader.

build some excellent Meditations upon. *Had I had the freedom of access to a good Library, and more leisure from my necessary Cares and Business, I had done better; but 'tis such as was consistent with my Orb, and no Wise man will expect more. I have only one thing more to request before I conclude, and that is, that as I am my self as Catholick in my (both) Faith and Charity (as Catholickism is Lawful and Commendable) so I would to God our Western Christians would take a full Survey of Christendom, and try (what they can) to comprise within their Creed and Litany, and Charitable Communications and Communion all the Subdivisions of the Greek Church, and do (what in them lies) to enlarge the pale, and promote the Gospel amongst Jews and Mahometans and Pagans, and accomplish the Number of that Holy and Blessed Society that our Saviour Jesus is making provision for in the other World; and then Come Lord Jesus, Come quickly.*

But especially that they would forsake to Unite among themselves; and to that end, lay aside their deep Prejudices and Passions, and ambitious Emulations, to make room for the reception and entertainment of the Gospel of Peace, and not suffer those opprobrious Distinctions of Sects and Echisms, which have been now a long time despitefully bit in our Teeth, any longer to feed upon Christianity in the Substance. It will not surely be very long, but the Trumpet will Sound, and the World ring of our Master's Coming; methinks some of the bright Rays of his Last Advent are darted into our Hemisphere already; the World begins to shake and stagger, with a variety of Commotions in several material parts of it; but how unready are we to meet him, when he Appear!

Rea-

To the Reader.

Reader, You will pardon me, if you find that I have not, in every common place kept close and regular to my Primitive Design and Intention. Sometimes my Information fail'd me, sometimes my Memory, and sometimes my Care and Leisure; and to confess ingenuously, in some cases I could not perswade my self to account the Pagan Superstitions worthy a solid and industrious Remark; there is so much Chaos and ridiculous Intermixtures and Nonsense, that I thought it would rather affront, than oblige an ingenious Reader to present him with much such unprofitable Stuff. But I have not willingly pass'd over any thing without observation, which I thought might serve to any good purpose, either of Leisure or Profit. And let no body object to me the uselessness or easiness of writing Collections; 'tis much more difficult, than Spinning out our own Notions upon the stock of our (meer) Natural Reason, or Mother-Vit; but and if this Argument satisfy not, I will offer a very fair Proposal to my Adversarys, let them candidly pardon me for doing no worse, or shew publickly to the World that themselves can do better; by either of which ways they shall oblige me, but in doing neither, they will hardly escape the guilt of becoming obnoxious themselves.

To conclude I value not the Opinions of those Men, whose either Intellectuals are faulty, or Minds corrupted; and yet (which is the mischief and misery of it) there is ever and every where the greatest plenty of these; I dread only the Censure of Wise and Good Men; but yet there are so few of them, that I think upon that score also I am pretty safe; and the more, because they are Men of the greatest Censure and Ingenuity, the slowest to pronounce a Censure, the easiest to excuse, and the readiest to forgive.

To the Reader.

forgive. Into the bands of these men I willingly commit my self, in the company of these men I am most delighted: I wish my Readers may be all such, either Antecedently or Consequently; which is the hearty desire and prayer of the unworthy Author,

Your Christian Friend
And Humble Servant

W. T.

Postscript.

Since I first engaged in this little Work, I made use of one Notion, which my Observations in it furnish'd me with, as an Argument to Attack the *Anabaptists* with, viz. The general Consent, and almost Universal Practice, not only of all *Christendom*, but all the World, *Jews*, *Genizies*, *Mahometans*, *Christians*, of all Sects, *Protestants*, *Papists*, *Greeks*, *Armenians*, *Muscovites*, *Mengrelians*, *Indians* of *S. Thomas*, *Abissines*, &c. in using time out of mind for hundreds of years, in places distant thousands of Miles, some solemn initiating Ceremony at the first Admission of Children (not yet Adult) into the Society and Communion of their Religion. I first objected this to several private Members of the *Anabaptists* Congregation; every one of which confessed ingenuously they could not Answer it, but referr'd it to one of their Teachers

To the Reader.

Teachers about 20 Miles distance from me : To whom at last I wrote very plainly and briefly, desiring, in humble Terms, a Solution of the Argument, if it were possible. His Answer, which was prolix enough, was yet very unsatisfactory ; he offered no reason to solve the Difficulty, tho I had urged it with some briskness, and backed it with the Authority of *Vincentius Lirinensis*, *Quod semper*, *quod ab omnibus*, *quod ubiq; &c.* But told me, that many other usages were as Universal as that, which I would not yet allow to be derived from any Divine Institution ; to which I Answered in short, That if he would name but one, and prove it, I would retract my Opinion. This I wrote, and sent to him, and have frequently called upon his friends for an answer, but have not received one Line from him to this day ; and tho he hath, since that time, passed by, very near my House, yet he did not so much as call upon me. This, in short, by way of Advertisement, to shew the usefulness of this Book.

An

An INDEX.

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T H E

THE HISTORY
OF ALL
RELIGIONS

In the World, &c.

PART I.

I. *Object of Worship, and Religious Veneration or Esteem.*

Jewish.

THE Jews worship only one God, *Jaborah, Eloim*; without any distinction of Persons, yet acknowledging a *Messiah*; although the Books of the Old Testament, which they own for Canonical, do in several Texts sufficiently evince a Trinity of Persons, especially *Gen. 1. verse 1. b. c. Dii creavit*, and afterwards mention is made of *God, — the Word, — and Spirit of God*. And in the same Chapter, *Let us make Man*, in the plural number.

The *Messiah* they expect yet to come, tho'

1. All the Promises of his coming are fulfilled;
2. All the Prophecies accomplished,
3. All the Types are answered;

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4. His Doctrine sealed with
1. Miracles.
2. Holy Lives of its Professors.
3. Patient Sufferings and Martyrdoms.
4. The Accomplishment of his Prophecies or Predictions.

5. Themselves are a living Evidence and Monument of his Indignation, and their own unbelief, as having lost their

1. Country.
2. Kingdom.
3. Temple.
4. Sacrifices.
5. Genealogies.

6. They have been often deceived with mere Pretenders, and disappointed.

7. Sybils and Heathen Oracles have given Testimony hereto.

Next to God they highly reverenced the Prophet *Moses*.

R. Samuel Bar Nahman saith, When *Moses* in writing the Law came to those words, *Let us make Man, &c.* He cried out, Lord of the World, why dost thou give Men occasion of mistaking in thy most simple Unity? And the Lord answered, Write thou, *Moses*; and let him that desires to mistake, mistake. *Mensasse ben Israel.*

Christian.

The *Christians* acknowledge One Only God, Maker of Heaven and Earth, but with distinction of Persons, viz. Father, Son, and Holy Ghost.

Concerning which, as a judicious and very Reverend Author of the Church of England is pleased to express himself; There are three distinctions in the Deity; of which, because the Scripture speaks in the same manner, as we usually do of so many distinct Persons; therefore since God is pleased to accommodate the Mysteries to our Understanding, as to speak of them in that manner, it is both allowable

lowable and commendable in us to call them Persons. But he would have us keep only to what the Scripture hath revealed about them, without intermixing with them, any of those unscriptural Notions, which some Divines and School-men have added to them to explain them. John Lord A. B. of *Canterbury*, in his Sermons concerning the Divinity, &c. of our Blessed Saviour.

God is One, numerically One; more One, than any single Man is One; If Unity could *suscipere magis & minus*: Yet God is so One, that he admits of Distinction, and so admits of it, that he still retains Unity. As He is One, so we call him *God*, the *Deity*, the *Divine Nature*, &c. As He is distinguished, so we call Him *Trinity*, *Persons*, *Father*, *Son*, and *Holy Ghost*. In this *Trinity* there is *One Essence*, *Two Emanations*, *Three Persons*, or *Relations*, *Four Properties*; *inaccessibility*, or *impenetrability*, *to generate*, (proper to the *Father*;) *to be begotten*, (proper to the *Son*;) *to proceed*, (proper to the *Holy Ghost*;) *Five Notions*, *inaccessibility*, *to beget*, *to be begotten*, *to be breathed out*, *to breath*. Mr. *Hales Conf. of the Trinity*.

Mahometan.

The *Mahometans* believe in, and worship one God, *Eternal*, *Almighty*, *Maker of Heaven and Earth*. And that *Jesus Christ* was conceived by the breath of God, in the Womb of the Virgin *Mary*. That *Jesus* is a great Prophet, but not the Son of God. That he wrought Miracles, and foretold to the *Jews*, the coming of *Mahomet*, under the Name of the *Comforter*. *M. de Thevenot*. That *Jesus* would come and judge the World, &c. *Idem*. They Invoke the Saints, *Idem*. Acknowledge Seventy Angels, Guardians to every *Musulman*; The Tanks are for *Mahomet*.

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Ancient Heathen.

The Ancient Heathens worship'd One Only God, suprem above the rest, who was therefore called, Τάτης Αὐθεντίς Θεοῦ, frequently by Homer, &c. But they had many other Gods, or Idols, subordinate, which they payed equal Worship and Adoration to; making no distinction considerable between them in their Divine Honour. There were,

1. Θεοὶ, Greater, *Cælestia Gods, Eternal*; of these the Greeks reckoned Twelve, *Jupiter, Juno, Saturn, Apollo (the Sun,) Diana (the Moon,) Mars, Mercury, Minerva, Neptune, Pluto, Vulcan, Venus.* The Romans added, *Vesta, Cælus, Ops, Bacchus, Hercules, Ceres, Janus.*

2. *Deaftri, Dii Minores, or Medioxumi*, Reporters, and Transporters, from Men to Gods, from Gods to Men; as *Summanus*, President of the *Manes*. *Consus*, the God of Counsel. *Pan*, the God of Shepherds. *Averruncus*, who kept Corn from Sicut. *Agonius, Priapus, Proteus, Aiolus, Momus, Hebe, Carmenta, &c. Mali Genii, Furie, Parce.*

3. Ridiculous things, Birds, Beasts, Fishes, Serpents, Elements, Plants, the Devil himself; nay, St. Hierom saith, the *Pelusiani* worshiped *Crepitum Ventrīs*; and the *Egyptians, Priapum, or Penem.*

4. The *Unknown God*, to whom they built an Altar at *Athens*, lest whilst they gathered so many Gods together, they should leave out any. *Varrō* computed to the number of 30000 Gods.

In Scripture are mentioned,

1. The *Golden Calf*. i. e. The *Egyptians Apis*.
2. *Teraphim*, i. e. Talismanical Engines.
3. *Moloch*. The *Amonites, Saturn*.
4. *Baal*, i. e. The chief Idol, viz. of *Phœnicia*.
5. *Adramelech* and *Anamelech*, of *Sepharvaim*.
6. *Ahetroth*, the *Sidmians Moon, or Queen of Heaven, Jer. 7. 44.*
7. *Dagon*, the *Philistines Jupiter*.
8. *Succoth Benoth*, the *Babylonians Venus*.
9. *Nergal*,

9. *Nergal*, a Fire which the *Persian Magi* kept in honour of the Sun continually.

10. *Rimmon*, the chief Idol of *Damascus*.

11. *Nebo*, a God of the *Chaldeans*.

12. *Amisa, Nisroch, Nibchar, Thammuz*.

Modern Heathen.

In *China*, a Three-Headed Idol. Some call him, *Chin-boan*. In *Guinea*, and the *East-Indies*, they greet the *New-Moon* with horrible roarings, and strange Gestures of Adoration. Also, they worship a Bird called *Pitrofe*, spotted as with Stars, and crying like a Bull. Also the Devil.

The *Chingulaes* in *Ceylon*, worship at this day,

1. *Offa Polla maupt Dio*, the Creator of Heaven and Earth. 2. *Buddou*, the Saviour of Souls, who went to Heaven from *Pico Adam*, a high Mount, where they shew the print of his foot. 3. *Gerebab*, (*i.e.* the Planets,) Nine in Number, reckoning the Dragon's Head and Tail. 4. Devils.

In the North of *Lapland*, they worship the *Sun, Moon, and Devils*, and whatsoever they see first at break of day, &c.

In *Indostan* the *Brahmins* describe their God with a thousand Hands, Eyes, and Feet.

The *Hindoos* believe God to be Omnipotent; that he can cause Rain, Thunder, &c. That he needs not to be prayed to.

Many *Indians*, a Cow; (*Apis*;) Some, Elephants, Horses, &c.

The great Prophets of the *Hindoos*, are *Perremael* and *Westnon*, viz. *Brenam, Bremar, Ram, Permiver*.

Of the *Chinese*, *Confucius*.

Of the *Persees*, *Zortoese*, (*Zoroaster*.)

In *Persia* are still *Guebers*, who worship the Fire; some call them *Gaurs*.

The *Bamians* use a tripartite Thread hung about their Neck, to denote the Trinity. Sir. *Tb. Herkert* B. 3. *Diaben*.

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Diabolical.

The *Magicians, Witchers, Conjurers, &c.* worship the Devil professedly, who appears to them often in divers Shapes, viz. 1. Of a black Man, &c. 2. A black Dog. 3. A Cat. 4. A Rat. 5. A Hedg-hog. 6. A black Toad. 7. A Fly, &c. as may be seen in the several stories related by *Glanvil, &c.* 8. In shape of a Goat. *Delrius.* 9. Sometimes in disguise of an Angel of Light, as in the case of Dr. *Dee*, under divers feigned Names, as *Madismi, Uriel, Gabriel, &c.* Dr. *Dee's Actions with Spirits.*

I love you, said one of the Spirits, to Dr. *Dee,* now you talk of God, *ibid.*

2. *Places of Divine Worship.*

Jewish.

1. **T**Heir own Houses, Hills and Groves, Gen. 22. 2.
2. **A** Tabernacle, which was, 1. Moveable, 2. Temporary, to signify the Church Militant.
3. **A** Temple fixt and permanent, to signifie the Church Triumphant; wherein consider,
 1. Its Site, viz. 1. On Mount Sion. 2. On Mount Moriah. 3. On Mount Calvary, in opposition to the dark Groves of the Heathens.
 2. Consider its parts; *First*, the *Antechamber*, or Court,
 1. Of the *Priests*; where was, 1. The *brazen Altar*. 2. Lavers to wash the *Priests* *Sacrifices*.
 2. Of the *People*, or outward Court, or *Soldiers*' Porch, built about with Porches for rainy Weather. This was after *Solomon's* time divided into 1. The *Mens* Court; Here was an *Ascent* with

with steps, where the Songs of degrees were sung.
2. The *Womens Court*; here was the Corban, inscribed with נִזְבָּן the initial Letters of Pro. 21. 14. or the like.

2. The *Sanctuary*, where was, 1. The *Incense Altar* in the middle, sprinkled once yearly by the High Priest. 2. The *Table*, with the twelve *Lambs* and *Candlesticks*.

3. The *Holy of Holies*; wherin consider,
1. The Contents. 1. The Pot of Manna. 2. Aaron's Rod. 3. The Tables of the Testament.

2. The Cover, (the Propitiatory or Mercy-seat) overlaid with Gold at each end, whereon stood a golden Cherub with Wings stretched out; from between which, as from an Oracle, God gave Answers.

4. *Synagogues*, Parish-Churches; Here was Praying and Preaching, Men apart from Women 480 in Jerusalem. Some add *Proseuche*.

Christian.

1. Houses, upper Rooms, *Aet. 1. 13. Aet. 2. 46. 1 Cor. 11. 18, 20.* Sometimes Woods and Forests, and Caves; for 200 years or more. *Nid. Origin. contra Cel. l. 4. Arnob. l. 3.*

2. *Temples*, wherin consider, 1. The Form, oblong, like a Ship, *Const. Apost.* 2. The Situation, Eastward generally. *Terent.* 3. The Parts.

1. *Vestibulum*, πεντελον, the Porch, adorned sometimes with Cloisters, Cisterns, Fountains of Water, Marble Pillars for Penitents.

2. *Naribus*, the lower part next the great Door.

3. *Navis*, ναός, here stood the *Ambo*, or Pulpit, where the Scriptures were Read or Preached. Also *Pastophoria*, the Pews.

4. *Balus*, or *leperatorium*, The Chancel, separated from the body of the Church by Rails, (*cancelli*) only for those who were in Holy Orders.

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ders. [Only at C. P. the Emperors were permitted to enter there to offer, and so back again.] Here were, 1. the Altar, anciently of wood. 2. the Bishop's Chair, or Throne, at the upper end. 3. *Substantia*, the presbyters seats on each side the Throne.

4. Adjoyning to the Chancel on each side were, *Diaconicon*, the *Sacresty* or *vestry*, for vessels and garments. 2. *Prothesis*, where preparation was made for the Sacraments, and the offerings laid up.

Note. The *Abyssins* Temples are dark, as the *Jewish Synagogues*, for devotion.

Absis was the upper part of the *Quire*, where penitents by imposition of hands were absolved.

Note. 1. The Temples were at first plain, afterwards peace and plenty coming in, more cost was bestowed.

2. No Images in the Temples for 400 years at least. The Council of *Illeberis* forbid pictures in the Church. And *Epiphanius* finding a picture in the Church of *Anabathma*, rent it, and gave it away for a winding sheet.

3. The Altar was placed commonly at the *East* end, but at *Antioch Westward*; say some. Others, that it was in the midst of the Church, divided with rails, from the rest, called *Presbyterium*, because appointed chiefly for the Priests, drawn with curtains at certain times of the Divine service.
Bishop Jewel out of Clerke's August. Ensch.

Mahometan.

Mosches, or *Meldgid*, called also *Djemii*; for the most part four square, but larger in length, than breadth, with three Balls and an Half Moon on the Tower.

The Parts,

1. *A Portico.*

2. *A Minaret*, or *Tower* by the side, with a *Balcony* all round on the Top.

3. The Body very plain, with 4 bare walls: Only a *Niche* on the *South* wall for the *Keble*.

4. A Pulpit.

5. Mats on the floor.

6. Alms-houses adjoining to them commonly, called *Imaret*.

7. Cisterns of water; Mahomet the 3d his *Chapel* in *C. P.* hath all the floors covered with mats and fine *Turky Carpets*, his *Tomb* in the middle.

8. Lamps often. Seven principal *Mosques* upon 7 Hills in *Constantinople*, the most stately is that of *Sultan Soliman*; 700 in *Fez*, in one of which are 900 Lamps. No images, or pictures of men, women, or beasts. 23000 *Mosques* in *Caire*, great and small. *M. de Thev.*

Ancient Heathen.

1. *Hills* and *Groves*. For they held *Temples* unlawful, because their *Deities* could not be confined within walls. Man's breast is a *Temple* well pleasing to God. *Demosth.* The whole world is a *Temple* for the Sun. *Alex. ab Alex.*

2. *Temples*. Wherein Consider,

1. *The form*. Some round, some oblong, some open-roofed.

2. *The situation*. Eastward; and, the windows opening *Eastward* to let in the *Sun-beams*.

3. *The Parts*.

1. *Necora*, the porch; here was,

1. An *Altar* for sacrifices.

2. *Sphynx*'s image sometimes.

2. *Basilica*, the body of the *Temple*; here was,

1. An *Altar* for incense.

2. *Porticus*, Iles on the sides, where they fixt their vows, and did worldly businels.

3. *Tholom*, in the Top, where they hung pictures and dedicated spoyles.

3. *Adytum*, to which only Priests might come: here was,

1. An *Altar* for incense.

2. *Delubrum*, the place, where the Idol stood; or as some say a place to wash in. Adjoyning to the *Adytum* were,

3. *Sacramum*,

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1. *Sacrarium*, a *Sextry*, where were beds for the people to sit at feasts.

2. *Donarium*, where the gifts offered to the Gods, called *Anathema*, were placed. The old *Perfians* had no *Temples*, but offered on the Tops of Hills. The *Pantheon* at *Rome* was round and open at the Top, *itsaibrov*.

1. The *Romans* had no images for many years; because *Numa* taught, that *God* was a pure spirit, &c.

2. Images were first of clay, then of metals, Gold, &c.

Modern Heathen.

The *Chingulayes* in *Ceylon*, have *Pagodaes*, Temples, some of exquisite work, of hewen stone, engraven with images and figures; others of later building, only of clay and sticks, and no windows; some tiled, some thatched: Some one story high, some two; of these there are three sorts;

1. *Vehars*, belonging to the *Buddon* God.

1. The form, foursquare, like a pigeon-house.

2. The *Furniture*, Images of men, cross-leg'd, with yellow coats (like the *Ganni* Priests) their hair Frizled, and their hands before them like women.

2. *Dewals*, belonging to the other Gods.

3. *Covels*, or *Jacchoes*, belonging to the *Dian-taus* or Devils; built by private persons, who are themselves Priests. In these two last are painted sticks, Targets, bills, arrows, spears, swords, images of monstrous shapes. *Cap*, *Knox*. In some places are Gold and Jewels.

The *Inhabitants* of *Guinea* lay their Idols, and offer their Sacrifices in Woods, before great Hollow Trees.

The *Persees* call their Temples *Eggares*.

The *Banyans* *Pagods* are commonly under the *Banyan* Trees, (*Arbores de Rais*, i. e. *de radicibus*; or as others call them, *ficus Indicae*. *Sc. Th.* *Herb.*)

TREY.

Trav. The Indians have in all their *Pagods* an Oval flint-stone, which they fetch from *Ganges*, and worship as a God; perhaps because they have heard, that a circle is the most perfect of all figures. *Fauernier, part 2. l. 2. c. 5.* The *Mexicans* call their Temples *Tencally*, i. e. God's House, built of great stones in the fashion of Snakes tyed one to another; on the top a fine pillar wrought with small stones as black as jett; on the top of the pillar, battlements, &c.

Diabolical.

The Place of meeting, which the Devil appoints for witches, &c. Is usually on some common or the middle of a Green. *Glorvil.* Dr. *Dee*, had all his actions with spirits (or most of them) in his study; and in his study or *Oratory*,

1. A stone, or stones, brought him by a spirit, called from its use a *Show-stone*, sometimes Principal stone, first Sanctified stane; a Chrystral, &c. In which a person qualified might see apparitions and heat voices. And in it was often to be seen a Curtain, or Veil, as if the stone it self were some personated sanctuary.

2. A Holy Table, (which is now preserv'd and to be seen in Sr. *Tho. Cotton's Library*.)

3. A Carpet.

4. Table-Cloth.

5. Cushion.

6. Candlestick.

7. Taper.

I make no Question, but the Devil in all these things had a respect to the Ceremonial Law especially. Dr. *Mer. Casaub.* pref. to Dr. *Dee's Actions with spirits.* In New-England the *witch-meeting* was in a field near *Salem. Cotton-Mather.*

3. Respect to places of Worship.

Jewish.

1. None but the *High Priest* entered into the *Holy of Holies*, and he but once a year.
2. None but the *Clean* were to enter into the *sanctuary*. And therefore on the pillars was writ, *Let no stranger enter into the Holy place.*
3. Who so fled to the Temple, and there laid hold upon the *Horns* of the *Altar* (if guilty only of casual murder) might not be taken thence. *Ex. 21. 14. 1. Kin. 2. 28.*
4. No man was to carry any vessel through the Temple.
5. The Synagogues had such inscriptions as these, *This is the gate of the Lord, the righteous shall enter into it. Prayer without attention is like a body without a Soul. Silence is commendable in time of prayer.*
6. The Rulers made such Canons, as these;
 1. That no man should go into the Temple with a staff.
 2. Or with his shoes on.
 3. Or till they had wiped the dust off from their feet.
 4. Or come with money tied up in a purse: Or use a scrip, or bag-purse.
 5. Or spit in the Temple.
 6. Or use any irreverent gesture there, but go gravely to the place, where they were to stand, and neither sit, lean, or lye, but stand only: (that being a praying posture.) *Dr. Lightfoot.*

Christian.

1. They came into the Church, as into the palace of the Great King, with fear and Trembling.

Chrysost. Ep. ad Hebr. 6. 9.

2. They used to wash their hands, before they entered.

Idem. Hom. 52. in Mat.

3. Emperours left their guards behind, put off their crowns, laid down their arms; when they went to Church.

Dr. Cave Prim. Christian.

4. They carried themselves there with the most profound silence and devotion.

The Choir of the Armenian Church (at Egmafin) was hung round with *Venetian Tissue of Gold*; the pavement of both Choir and body of the Church spread with Tapestry, for they all put off their shoes, before they go into Church. Nor do the Armenians kneel, as in Europe, but stand all the while upright.

Mons. Taverner. l. 1. c. 3. The Abyssins have no seats in their Churches, for they neither sit nor kneel; but always stand at Divine service, according to the Ancient Canons, which the Greeks and Russes also obserue to this day, as believing it more becoming the reverence due to the place, and more proper for attention, than to sit.

Job Ludolphus, Hist. of Ethiop. ch. 6. To prevent weariness the Abyssins have little Crutches to lean upon, which when they go away, they leave in the Church-porch.

Idem. If any out of weaknes sit down upon the ground, the Deacon, even in the midst of prayers, commands them,

Eb Tarber, Tanse, you that sit down, rise. Nay, such is their reverence towards their Churches, tho at this day poor, low, dark buildings, thatcht with straw or reed, when they approach near them in their Travels, they alight off their Mules, and walk on foot till they are past them. They also put off their shoes, and never spit on the pavement.

Idem.

Muscovites will not make water in the Church-yards.

The

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The *Muscovites* stand all the service time, and are bare in the Church ; only the Priests have their *Skusia*, or caps on, which were given them at consecration. D. of Holstein's *antibus*.

If a dog enter into the Church, they sweep incense and purify it with holy water after him. They sweep often after a stranger.

Mahometan.

1. The *Mahometan* put off their shoes, when they enter into their *Mosque*, and take them again at their coming out ; or else they must carry them in their hand.

2. They wash their feet, and so enter their *Mosques*, and as they begin their devotions, they first stop their Ears, and secondly, fix their Eyes, that nothing may divert their thoughts ; then,

3. In a soft and full voice utter their prayers, wherein are many words most significantly expressing the Omnipotency, Greatness, Eternity, and other Attributes of God.

4. Casting themselves low upon their faces sundry times, and then acknowledging that they are burdens to the Earth, and poison to the air ; but after all, comforting themselves in the mercies of God through the Mediation of *Mahomet*.

After entering, they bow to the *Keble*, a notch on the South-wall, towards *Moscha*. In some places *Bismillah* (i.e.) In the name of God, is writ over the door. M. de *Theven*. By their discipline women may not enter, because of their often pollutions, and *Eveissim Ross*.

Ancient Heathen.

1. Only Priests did go into the *Astum*.

2. Only the clean might enter into their Temples. Therefore on *Asculapius* his Temple was writ, *Esse sanctum astum, sacri qui limina Templi Ingreditur*. They washed in the *Xepis*, before entrance.

3. The

3. The *Egyptians* set *Harpocrat* image in the entrance of the Temple to signify silence. The Priests of the *Eumenides* called *Hesychida*, from their silence.

4. The *Romans* proclaimed silence to the people by a Cryer, in these words, *Fave te linguis*. So did the *Greeks*.

5. If any came to the *Altars* to take sanctuary, it was unlawful to take him thence. *Pausan.*

6. They used to give Oaths in the *Temples* for determining controversies.

7. The *Lacedemonians* drove dogs out of the Temples, as unclean Creatures; *Pinge duos angues, saccer est locus.*

8. None might go into the Temple of *Ceres* that was guilty of any fault.

9. None might walk into the Temple of *Apollo Pythius*; to do so, was death by the law of *Pisistratus*.

Modern Heathen.

In *Ceylon*, no woman having her natural infirmities upon her, may approach near the Temples; nor men, that come out of the Houses, where such women be.

The *Hindoes* or *Indians*, both men and women, before they go to their Devotions, which is very frequently, wash their bodies; and ascribe a kind of Divinity to certain Rivers (especially *Ganges*), whither they flock daily in Troops to wash themselves.

In *Bengala* all are bound to enter barefooted into their Temples. *Ros.* In *Pegu* they wash their feet at the door, and by lifting up their hands to their heads, salute the Preacher first, and then the Sun. *Idem.* In *Egypt* Sow-herds are forbid the Temples. *Idem.* In *Alexandria* none might enter into their *Toucally*, except the Priests and such noble personages who at their entry would offer some man to be sacrificed to those daughter-houses of the Devil. *Purchas.* If

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If any of the Virgins that belonged to the Temple in Mexico, were found dishonest, they were put to death without remission; saying, she had polluted the House of their God. *Iacob.*

Diabolical.

The Witches at their first arrival at their Place of Worship, do Courteisie and due Obeysance: *Glanvil.*

The Place is Holy, said one of the Spirits to Dr. Dee, in one or more of his Actions with them. *Actions with Spirits*; p. 366.

In those places of the *East-Indies*, where they worship the Devil, they build Pagods, or *Meschits*, for him, which they perform a Sacred Respect to.

4. *Dedication of Temples, &c.*

Jewish.

1. *THE Tabernacle* was Consecrated, by anointing with the anointing Oyl, *Exod. 40. 9.*
2. Lighting the Lamps. 3. Burning sweet Incense.
4. Offering burnt Offerings, &c. Hereupon a Cloud covered the Tent, and the Glory of the Lord filled the Tabernacle.

2. The *Temple* was Consecrated, 1. By a great Assembly of the Elders, &c. 2. Feasting. 3. Sacrificing an innumerable multitude of Sheep and Oxen, &c. 4. Praises and Prayers, *1 Kings, 8.*

Christian.

1. They Consecrated (in Constantine's time) the Temples with,
 1. Singing of Hymns and Psalms.
 2. Rea-

2. Reading and Expounding the Scriptures ;
Preaching, Orations.
3. Holy Sacrament.
4. Prayers.
5. Liberal Alms to the Poor.
6. Great Gifts to the Church.
7. Expressions of mutual Love. And,
8. Universal rejoicing. Dr. Cave.

** Heathen Temples converted into Christian Churches were Consecrated by placing a Cross in them. *Vid. Cod. Theod.*

The Anniversary Feast-day in remembrance of the Church built by Constantine in *Jersusalem*, was kept afterwards constantly, Sept. 14. for eight days, with much pomp and confluence of People. Dr. Cave.

Hence our *Wakes* (*Encania*.)

Mahometan.

The *Grand Seignior* gives pieces of Stuff, which is brought to him from the *Kiaabe* (or Holy House) at *Mecha*, with which it was covered round, these Stuffs being offered by the *Grand Seignior*, and other Princes, to that place.—These the *Grand Seignior* (when they are old) sends to hang up in new Mosques, which serves for a *Consecration*. *M. de Theronot.*

Three Balls, or a Star and an half Moon, are generally the distinguishing Mark or Ensign of all the *Mahometan* Mosques.

In *Vienna*, upon the Spire of S. Stephen's Steeple there stands a Cross, and half Moon ; which the City promised should be done, when *Solyman* the Magnificent besieged the City, upon condition he would not batter the Church, which he had an intention to do. Dr. *Eaw. Brown's Trav.*

Antient Heathen.

They Consecrated their Temples thus.

1. The *Auspices* drew certain Ribbons about the Floor, and strawed the plot of ground with Flowers.

2. Soldiers carried Boughs into it ; and

3. Vestal Nuns followed, leading Boys and Girls in their Hands, and sprinkled the place with Holy Water.

4. Then a *Pontifex* and *Prætor* followed, who purged the Floor, by leading about it a Sow, a Ram and a Bull, and there Sacrificed them, and Prayed to the Gods to bleſs that holy place.

5. By drawing ſome Ropes, they pulled down the firſt Stone, ſetting it with wedges of Gold and Silver, the *Auspex* crying out—*Ne temeretur opus faxo, arrove, in aliud opus destinato.*

Hence their *Emenia*, ſolemn Feasts, at their Devoting of their Temples to the Worſhip of ſome Idol God.

Modern Heathen.

I confeſs, I have not yet met with any thing in my reading to fill up this Section, but am willing to leave a void ſpace for the Reader to fill up at his leisure, for his own uſe; for I cannot be induced to think, but they generally uſe ſome Ceremony for this purpose, tho' perhaps our Travellers finding the Structures erected, and peradventure long before their Arrival into the Countries, might ſee nothing of it, nor make enquiry about it.

Diabolical.

Delrius tells us out of a French Book of *Florimund Raimunds*, a Senator of the King's, in the Court of *Burdeaux*, that an old Woman Tried in that Court, A. 1594. for Witch-craft, confessed of her

her own accord, That, being a Girl, she was enticed by an *Italian Man*, on the Eve of S. John Baptist, at Midnight, to go with him into a certain Feild; where the *Italian mark'd out a Circle on the ground with a Beech Wand*; and muttered certain words over, which he read out of a black Book, and presently upon it, a great black Goat stood by them, with great Horns, attended with two Females; and by and by a Man came in Priests Habit, &c. Mag. Disq. I. 6.

5. Priests and Church Officers, their Distinction and Office.

Jewish.

1. The High Priest, whose Office was,

1. Peculiar to himself, as to enter into the Holy of Holies once a year, upon the Propitiation day.

2. Common with other Priests.

He had his *Suffragan*, or *Sagan*.

2. Inferior Priests; whose Office was;

1. To burn Incense, and Offer Sacrifice.

2. To sound the Trumpets for War and Assemblies.

3. To slay the Sacrifices.

4. To instruct the People.

5. To Judge of the Leprofy.

David divided the Company of Priests into 24 Orders, who were to serve in their turns by lot.
1 Chro. 24. the chief of every Rank was called *Summus Sacerdos*.

3. *Levites*; in *David's time* divided

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- | | | |
|--------------------------|------|--|
| 1. Into Treasurers. | some | Gerphonites.
Cohabites.
Merarites. |
| 2. Judges and Overseers. | | |
| 3. Porters. | | |
| 4. Singers. | | |

In Moses time they bore the Tabernacle and Vessels, &c.

4. Prophets.

1. Extraordinary Seers.

2. Ordinary Expositors of the Law, which in later times were,

1. Wise men, Pharisees, wise above the Text of the Law; taught Traditions, ΣΟΦΙΑ ΙΝΜΑΡ ΔΕΥΤΕΡΟΙ.

2. Scribes, (not the Writing-Masters) but Doctors of the Law, who were to Write, Read, and Expound the Law of Moses.

3. Disputers, who taught Allegories, and the Mystical Senses of the Text, call'd דָרְשָׁנִים Darshanim, and their Homily Midrasch.

Note. The First-born of all the Tribes were to manage Religious Affairs, till the Levites were chosen in their room, Exod. 13. 2. 15.

Christian.

I. ἱεράρχειον, Consecrated to the more proper and immediate acts of Worship. These were

1. Bishops; usually chosen out of the Presbyters, distinct from, and Superior to Presbyters, (as *Blandus* and *Salmagius* confess) about the latter end of the Second Century. Consider

1. Their Office, viz. To Teach and Instruct the People, to administer the Sacraments, Excommunicate, Absolve, to preside in the Assemblies of the Clergy, to ordain inferior Officers, to call them to Account, to Suspend, &c. to urge the observance of Ecclesiastical Laws, to appoint indifferent Rates, to inspect and provide for those of their Charge.

2. Order. 1. Choropiscopi, Suffragan or County Bishops; Vicarii Episcopi, where the Diocese was

was large, in imitation of the Seventy Disciples, for so many they were at first.

2. *Propositi*, Visitors, Rural Presbyters, who were to go up and down the Countrey to correct what was amiss.

3. *Arch-Bishops*, Metropolitans in every great City, who were to Ordain, or to Ratifie Elections of Bishops, once a Year to Summon the Bishops under them to a Synod, to enquire, direct, admonish, suspend, determine, &c.

4. *Metropolitans*, *Honorary*, or *Titular*, without any real power, yet taking place of other Bishops.

5. *Patriarchs*, Primates.

2. *Presbyters*, who were to Preach, Baptize, Consecrate the Eucharist, assist the Bishop in publick Administrations: These were, 1. *Clerici Superioris loci*, *Antiftites in ordine secundo*, Presbyters of every great City, who were a kind of Ecclesiastical Senate, Counsellors and Assistants to the Bishops in their Government, and had Seats of Eminency (in the Churches) next the Bishop's Throne.

2. *Ordinary Presbyters*.

N. B. They did not usually exercise the Power conferred by Ordination upon them in any Dioces, without leave from the Bishop.

3. *Deacons*, who were to attend at the Lord's Table, where the People met every Lord's Day to offer for the Poor. Hence they have used to deliver the Sacramental Elements to the People: also to Preach and Baptize: Assistants to the Priest, as he to the Bishop; the number in any one place, not above Seven.

1. *Arch-Deacon*, the Eye of the Bishop, chosen out of the Deacons, to inspect all parts of the Dioces.

2. *Sub-Deacon*, who assisted the Deacons, waited at the Church Doors, usher'd in and brought out the several Orders, Catechumens, &c.

2. *Integritati*. *Vid. Pag. 25.*

Mahometan.

1. *Mufit*, i. e. Interpreter of the *Alcoran*, who is as High-Priest, attending only Matters of Faith and Religion.

He is Head of the Church, and decides all Questions in their Law.

2. *Cadilefquiri Talismani*, i. e. Doctors of the Law, resident at *C. P.* or where the Prince pleateth. These are, as it were,

Patriarchs, They examine the *Cadis* of divers Provinces. These also call the People to Prayers among the *Turks*.

3. *Mulli*, qu. Bishops; who place and displace Church-men at pleasure.

4. *Nuderisti*, qu. Suffragans, who are to inspect the *Cadis*.

5. *Cadis*, Judges, to punish Offenders, there is one in every City.

6. *Naipi*, Young Judges, or Candidates for the Office.

7. *Hogi*, who write Books, and teach Sciences.

8. *Cassi*, who read unto them that Write.

9. *Softi*, Young Students, or Novices in the Law. Some add

Sophi, Singers of Psalms, &c.

Ancient Heathen.

1. *Pontifer Maximus*, the highest of the Chief Priests, who was to appoint the Ceremonies belonging to the Worship of the Gods.

2. *Flamen*, or High Priest, who was named according to the Gods whorn they served, as

Marijalis,
Flamen Diahi,
Quirinalis, &c.

3. *Priests*,

3. Priests,

1. Of *Cybele*; *Cirettes*, *Corporantes*, *Galli*.
2. Of *Ceres* and *Bacchus*; *Fratres Arvalites*, who offered Sacrifices (*Ambarvalaes Hostias*) and Judged about the bounds of Fields.
3. Of *Mars*; *Sallii*, who were to keep the *Arcile*.

4. Of *Pan*; *Lupercales*, &c.

5. Of *Jupiter*; *Drauids*, in use amongst the *Gauls*.

Curiones, were Parish-Priests, or Curates, Two for a *Curia*; Fifty *Curie* in *Rome*; over these was *Curio Maximus*.

4. Priestesses of *Vesta*, Vestal Virgins, Six or Four in number, who were to attend the Sacrifices of *Ops*, or *Bona Dea*, and to keep a Fire continually burning, for the safety of the Empire; as God hath set Stars in the Firmament for the good of the World.

*Modern Heathen.*1. The *Persees* have

1. A *Dostoor*, or High-Priest, who seldom appears openly; but when he doth, is much Reverenc'd.

2. *Daroos*, or *Harbooks*, inferior Priests, who are by their Law to dwell near, and abide much in their *Eggarees* (Temples) to give Advice unto any that shall repair unto them.

2. In *Guinea* the Priest is called *Fetissoo*.

3. In *Ceylon* the Priests are of three Orders;

1. Priests of the *Buddon-God*, which live in the *Vehars* (Temples) proper to that God. These are, 1. *Tirinaxes*, Superiors. 2. *Genni*.

2. *Koppuhs*, Priests to the other Gods, who are to offer, in the Temple *Demal*, boyld Rice, and other Victuals to the Idol.

3. *Jaddefes*, Priests of the Spirits (*Dianas*) who serve in the *Covels* (Temples) built at their

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own charge. They visit the Sick, when sent for, and offer a red Cock to the Devil.

4. In *Japan*, *Bonzæs*, fifteen or twenty to a Pagod.

5. In *Fermosa*, *Inibs*, Priestesses (only Women) who offer Prayers and Sacrifices in a most extravagant and obscene manner. *Mandilſlo*.

6. In the *Philippine-Islands* their Priests are mostly Women, Sorcerers. *Roffe*.

7. In *Pegu*, *Talapoi*.

Diabolical.

Dr. *Dee*, in his Magical Transactions made use of one *Edward Kelle*, whom he calls his *Seer*, or *Skyer*; afterwards his Son, *Arthur Dee*; who in a round Stone, (or consecrated Crystal,) saw, and heard all the Shapes, and Figures, and Voices of the Magical Apparitions.

Tis hard to give a distinct Account of all those Persons which the Devil makes use of, in a more than ordinary manner, for the promoting of his Interest, and doing Service to him. We shall mention some of the chief.

1. *Magicians*, by

1. Stones, as Dr. *Dee*,

2. Rings, as *Excessus*.

3. Optic-Glasses.

4. Riddles, or Sieves.

5. Figures.

6. Dreams, &c.

7. Charms, Spells, &c.

2. Common Witches and Wizards, who have Communication with their Familiar Spirits.

3. Fortune-Tellers, Prognosticators, Astrologers.

Jewish.

1. *Nethinims*, from נְתִין to give, because given to the Service of the Temple. Their Office was,

1. to hew Wood.

2. Draw

2. Draw Water.

These were Gibonites.

2. *Viri Stationarii*, זְמַרְתִּים, who were to stand by, during the Oblation, and to carry the Gift for the rest of the People.

They serve in their courses, of which there were twenty four.

Some mention *Archi-Synagogus*, the chief Ruler of the Synagogue.

N. B. Dr. Lightfoot saith, There were Seven Readers appointed in their Synagogues, who when the Angel of the Church, or Minister of the Congregation, called them out, did read.

Now to every Synagogue belong six Officers.

1. The *Summas*, or *Sacristan*, who keeps clean the Synagogue, and trims the Lamps.
 2. The *Pernas*, who provides the Wine given to the Youth, at the entrance and end of their Sabbaths and Festivals.
 3. *Mari-catab*, who folds, and unfolds the Law, &c.
 4. He who bears the Law in Procession through the Synagogue.
 5. The *Ethaim*, who touch the two Staves of the Law, called the Trees of Life, on which the Law is rolled, when carried.
 6. The *Chesau*, or *Precator*. Dr. Addison.

Christian.

2. *Yer gîræ*, Inferior Ministers, or Subordinate Officers.

1. *Acoluthus*, who was to attend the Bishop as a Witness of his Life: or, as some say, to set up Lights at the reading of the Gospel.

2. *Exorcist*, who was to attend the *Catechumens* and *Eucaristici*, and rehearse a Form of Prayer over them, in the out-parts of the Church, the People in the mean while praying within; also to Catechise.

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3. The Reader, whose Office was to stand near the *Ambo*, and read the Portions of Scripture.

Julian the Apostate was one.

4. *Ostiarii*, to keep the doors of the Temple, and shut out *Hereticks, Jews, Gentiles*.

Some add *Foscarli*, Overseers of the Grave, *Cantores, Laboratores, &c.*

5. *Deaconesses*, who were to help Women at Baptism; to visit and instruct Women, &c.

Such were *Phoebe*, and *Olympias*, in C. P. &c.

This is all out of Dr. Cave's *Primitive Christianity*.

A Parallel between the Civil and Ecclesiastical Government of the Romans.

A *Justice of Peace*, a City, a Bishop.

A *Proconsul*, a Province, Arch-bishop.

A *Lieutenant*, a Diocese, a Primate.

The *Emperor*, the Empire, Christ Jesus.

N.B. St. Hierom accounts a Bishop and Priest
all one. *ad Tit. c. 1.*

And Clem. reckons but three degrees of the Clergy, viz. Priest, Deacon, and Minister. *Clem. Ep. 2. de Conc. Di. 3.*

Mahometan.

The Director of their Prayers, who (among the *Turks*) is called *Imām*; but among the *Persians*, *Pichnamaz*; he says the Prayers, and makes the rest say them, and therefore he always stands foremost, that the rest behind may see what he doth.

Saybi, as the *Turks* call them, or *Seriffs*, as the *Moors*, are such as descend from *Mahomet*.

Amongst the *Persians* their Spiritual Officers are,

1. The *Sedre*, who is chief in *Spirituals*, and sometimes promoted to be *Eatmad Dosler*, i. e. Chief in *Temporals*.

2. *Scheik el Seilam*, i. e. *Scheik of the Law*.

3. *Cadi*. Both these are named by the King, and Judge of Controversies.

These

These two last decide all Points of Religion, and make all Contracts, Testaments, and other publick Deeds; Judges of Divorces, and all civil ProcesSES. *M. de Thev.*

Among the *Turks* and *Persians* are,

Muzim, qu. Sextons that call to Prayers from the tops of the Minarets; some call them *Talismans*.

Chora, Elders which execute the Service, and Preach.

Modicus, the Governor of an Hospital.

Antippi — On Friday in the midst of the Temple, in a place thirty steps high, read something of the Life of *Mahomes*; after which,

Two little Boys sing certain Prayers. After which one of the *Antippi*, with a Lance and Scimiter, exhorts to defence of Religion.

Ancient Heathen.

1. *Duumviri* (afterwards 10, then 15.) appointed by *Tarquin Superbus*, to keep and interpret the Books of the *Sibylls*; and especially of *Cumania*, (which were preserved in a stone Chest in the Capitol) and to oversee the secular Solemnities.

2. *Soothsayers*.

1. *Augurs*, who did in a high Place, with a crooked Staff, (*hirnus*) limit a Space in the Air, to observe the flying of Birds, or chirping (*tripudium*) and thence to foretel things to come.

2. *Arauspices*, who did inspect the Entrails of Beasts sacrificed, for the same intent.

3. *Auspices*, qu. *Avispices*.

The College of them was at first 3, afterwards 4, then 9, and at last 15. Their Office was to consult the Gods in doubtful cases, offer Sacrifices, make Prayers (*Effatae*) See. never concluding upon less than Two Signs.

3. *Fociales*, whose Office was to offer Peace, or proclaim War, by casting upon the Enemies land a bloody Lance, or turning a Ram loose into their bor-

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borders : Upon the Conclusion of a Peace to offer
2. Hog for Sacrifice, (praying that whoso broke the
Articles, might perish, as that Hog;) upon breach
of Oath, to offer a Hog for Sacrifice. The High
Priest among them was called *Pater parratus*.

4. *Aeditui* kept the Temples and Keys.
5. *Popi, Victimarii*, assisted in the Sacrifices.
6. *Epalones* were Overseers of the Feasts.
7. *Prefice*, Women that wept for the Dead.
8. *Vespa* disposed of the Urns of the dead.

Modern Heathen.

In *Siam*, in the City of *India*, are above 30000 Ecclesiasticks under the direction of the High-Priest of the grand *Pagod* of the City of *India*.

Mandelflo, 200 Bonzes, saith *Tavernier*.

In *Guiney* the Priest is called *Sofo*. *Idem*.

In *China* are four Orders of Religious Men, whereof some are clad in black, some in white, and some in grey. *Idem*.

Each of these Orders hath its General, called, *Tricon*; and he, under him, his Provincials, who make Visitations.

In *Virginia* the Pagan Priests were cloathed with Garments of Skins, and their Hair cut like a Comb on their Crowns. *Rosse*.

Their Chief Priest was adorned with Feathers and Weasels Tails; and his face painted as ugly as the Devils. *Idem*.

The Priest of the *Gangs* in *Persia* is called *Cazi*.

In *Tunquin* the Bonzes wear a Necklace of an hundred Beads, very big, and made of Wood; in their Hands they carry a Staff, headed with a Bird of varnished Wood. *Tavernier*.

Diabolical.

5. *Enthusiasts*, such as the Fanatick Priests among the old Heathens, who gave the *Responses* of the *Oracles*.

6. Possess'd Persons, Daemoniacks, such as are mentioned in the Golpel.

7. Sorcerers, black Witches, as some call them.

8. Exorcists, or white Witches, as some will have them.

7. Common Juglers.

8. Empiricks, Quacks, such as *Paracelsus*.

Concerning all which I have not much to say ; for I care not to search deep into the Mysteries of this confuted and dark Religion : Nor if I had more knowledge in it, should I think fit to communicate the Secrets of it to publick View.

6. Qualifications required in Church-Officers.

Jewish.

1. THE High-Priest must be of the Line of *Aaron's* First-born.

The First-born being Priest in every Family till that Time.

2. Priests of the second Order were to be of the rest of *Aaron's* Posterity.

Both of them, (Priest, and High-Priest) must have no Blindness, Lameness, flat Nose, superfluous Member, broken Foot or Hand, broken Stomach, crook'd Back, blemish in his Eye, Scab, Scurf, must be no Dwarf.

3. Levites were to be of the Posterity of *Levi*.

4. Nethinims — of the Race of *Gibeonites*.

Christian.

1. Arch-Bishops chosen out of the Bishops ; given to Hospitality, apt to teach, not given to Wine, no Strikers.

2. Bi-

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2. Bishops,

1. Out of the Priests.
2. Blameless, no Brawlers.
3. The Husband of one Wife.
4. Vigilant, not coveteous.
5. Sober, not greedy of lucre.
6. Of good behaviour, patient, no striker.
7. Ruling their House well; not a Novice; of good Report.

3. Bishops and Priests; often chosen out of the Monks.

They must be, (according to the Apost. Can.)

1. Not twice married.
2. Nor having a Concubine.
3. Nor Marrying a Widow; or a Harlot, or one divorced; or a Hand-maid; or a Stage-Player; or a Brother's Widow; or a Brother's Daughter; or two Sisters.
4. Nor guilty of Fornication, or Adultery.
5. Nor serving in Suretyships.
6. Nor that hath cut off his Privy-Members.
7. Nor perjured.
8. Nor a Thief.
9. Nor a Souldier.
10. Nor Symoniac.
11. Nor Demoniac.
12. Nor lately converted from Heathenism.

N. B. The Muscovite Priests hold themselves obliged to be in a State of Matrimony, before they take Orders; and are to Marry a Maid, not a Widow, nor of a scandalous Life. For which they cite *1 Tim. 3.*

The Abyssines are much of the same opinion.

4. Deacons must be,

1. Grave.
2. Not double-tongued.
3. Not given to much Wine.
4. Not greedy of filthy Lucre.
5. Blameless.
6. Husbands of one Wife.
7. Ruling their Children and own houses well.

N. B.

N. B. None, who had any Heretics or Infidels in his Family, was to be admitted to the Office of Bishop, Priest, or Deacon. *Conc. Carth. 3. Can. 18.*

Mahometism.

1. *Mufti's* are to be Wise, and worthy Men, and of a sincere Life, according to their Law. They may Marry.
2. *Cadies* are to be of sufficient skill, and good Life.

Ancient Heathen.

1. *Flamines Majores*, were to be chosen out of the Nobility.

The *Flamen Dialis* must

1. Be Married.
2. Not Married twice.
3. Not give Fire out of his House.
4. Be Trim'd only by a Free-man with Brafs Scissars.

2. --- *Minores*, out of the Commons.

3. *Curiones* were to be,

1. Fifty years old.
2. Of a Life unspotted.
3. Of a Body unmaimed.

4. *Galli* (the Priests of *Cybele*) were to Geld themselves with a Fish-shell.

None Free-born were to be of this Office.

5. *Duumviri* were chosen out of the *Patricii*, or Nobles.

6. *Augurs* in *Servius Tullius*'s time, were to be of the *Patricii*; afterwards others were added out of the Commonalty.

7. The Priests of *Bellona* were to offer up a Victim of their own Blood.

Among the *Druuids*, upon the Death of any of the Chief Priests, whatsoever was exalted in Dignity amongst the rest, was chosen by Suffrage.

Modern Heathen.

In Ceylon none were made *Tirinaxes*, but persons of Noble Birth, well Bred, and Learned.

The *Koppus* also were taken from amongst the *Hendrews* (the Nobles.)

The Priests of the *Buddon God* might not,

1. Lay their hand to any manner of work.
2. Nor Matry.
3. Nor touch Women.
4. Nor eat more than one Meal a day, (unless Fruit, Rice and Water.)
5. Nor drink Wine,

If they Marry, they must lay down their Order

The *Koppus* are to wear clean Cloths and wash themselves, before they go to their Service.

The Priests of the *Buddon God* will eat any manner of Flesh, that is Killed for them; but will have no hand in the Death of it. *Knox.*

In Siam the most Learned and Accomplisht are chosen, who are to vow Chastity, during their Priesthood. *Mandelsl.*

In China the King Elects the General according to his Merit. *Idem.*

Among the *Samodyes*, He that is eldest is their Priest. *Rosse.*

In Sumatra the Priests are tyed to nourish their Hair, and have smooth Faces like Women; they gild their Teeth; and are burnt in Pitch, if they have carnal Commerce with a Woman. *Idem.*

Diabolical.

A Gentleman of Norimberg had a Crystal, which had this Vertue; If he had desired to know any thing past or future, that concerned him, or any other, (in most things) let a young Boy (*Castus*, one that was not yet of Age, &c.) look into it, he should first see a Man in it, so and so apparelled, and afterwards what he desired.

N. B. No other but a Boy so qualified, could see any thing in it. This Chrystral became very famous in those parts; yea, some learned Men came to it, to be satisfied in doubtful Points, and had their Questions resolved. Yet at last it was (deservedly) broken in pieces by *Camerarius* his Friend. Dr. *Mer. Casaubon* out of *Camerarius his Proem to Plutarch de Oracul.*

Some specious Qualifications may sometimes be required; but the Devil doth not insist on them always in good earnest. *Edward Kelly*, who was Skryer to Dr. *Dee*, was,

1. A known Conjurer in *Lancashire*, forced to fly out of his Country for Necromancy.
 2. Often Drunk.
 3. Often in Passion.
 4. Revengeful, furious, and a very disorderly Person, as Dr. *Dee* himself confesses; taxed as a *Pelton*, for coyning of Mohey, &c.
-

7. Ordination of Church-Officers.

Jewish.

1. *Priests* were thus consecrated;
 1. They must put their Garments on.
 2. Be presented unto the Lord at the door of the Tabernacle.
 3. Wash'd with Water.
 4. Offer up certain Sacrifices, whereof some pieces were put into the Priests hands.
 5. The tip of the right Ear, the Thumb of the right Hand, the great Toe of the right Foot, were to be sprinkled all with the Blood of a Ram.
 6. Anointed, The High-Priest with a costly Chrism poured on him. The second Priests only with

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with this Oyl mixed with the Blood of the Sacrifice.

7. All this before the Congregation.
8. They were to stay in the door of the Tabernacle seven days.

2. Levites, were consecrated by imposition of hands. Numb. 8. 24.

The Levites were

1. Initiated at a month old.
2. Consecrated at 35.
3. Entered upon the ministrations at the age of 30.
4. Continued till 50.

Ancient Christian.

Here observe.

1. The persons ordaining, viz.

1. Bishops ordained all orders under Bishops.
2. All the Bishops of the province present or consenting ordained the Bishop. The *Metropolitan* confirming him.

2. The Approbation of the persons ordained.

The people of the place at all Ordinations were, 1. Present; and 2. Ratifying the Action with their Consent and Approbation; it being seldom or never done without their Presence and Suffrage, v. *Constit. App. I. 8. c. 4. Cyprian Ep. 68.*

To this end the Bishop used to propound, and publish the Names of them who took Holy Orders, before-hand, that the people might interpose, if they had any thing to object.

When the Ordination was more remote, or private, they were then to bring Testimonials.

3. Examination. They examin'd their fitness, enquired severely what had been their course of life from their Youth, &c. v. pag. 30.

4. The Age of persons to be ordained.

1. Bishops were to be 35 at least. *Platian.*
50, *App. Constit. L. 2. c. 1.*

2. Priests

2. Priests were to be 30 at least. *Concil. Neoc.*
- c. 11. *Conc. Aga.*
3. Deacons were to be 25.
4. Deaconesses 40.

5. The Ceremony of lifting up the Hands, which was a Ceremony used at *Athens*, and in some of the States of *Greece*, in Election of Magistrates. And amongst the *Jews*, there was

1. *Kathēgoria*, Consecration, *viz.* of Bishops, Priests and Deacons.

2. *Eulœvia*, Blessing ; Hands being laid on them only, as in Absolution of Penitents : Thus Sub-Deacons, &c, Readers and Deaconesses were set apart.

Mahometan.

1. The Mufti is chosen by the Sultan.
2. The *Cadi's*, or Judges, are first examined by the *Cadilegiri*, or Doctors of Law ; and if they are found sufficiently qualified, in respect of their conversation and skill, they are Sworn to do Justice, and give Account of their Charge, when called to it.
3. All the Inferior Orders of the Priests are chosen by the People. *Purchas.*

Ancient Heathen.

The *Flamines* were created by the People (*Comites Curia*) at their Parish-Meetings, or Courts.

Tuis d' aude teosapenortoeis oikos etorri.
Hesiod. Oper. &c. p. 1. 436. *Si hoc in ministro requirit Hesiodus, ut Juvenem bobus preficere noluerit, quanto minus Ecclesiastis & rebus publicis preficeret.* In Notis.

Shaving of the Head was used by the *Babylonian*-Priests, as also of the Beard. *Rosse.*

And the *Egyptians*. *Idem.*

Modern Heathen.

The *Tirinave's* in *Ceylon*, were made by the King. The *General*, or *Tricon* in *China*, is nominated by the King.

The Superiors and Guardians in the Monasteries are nominated by the Provincial.

In *Pega*, the *Talipan* is carried first about the Streets on Horse-back, with Pipes and Drums; then upon Men's Shoulders to his House. / *Rosse.*

In *Mexico*, the Priests were all Anointed, and were their Hair long, for they never cut it. *Idem.*
C. *Purchas ex Acosta.*

The Monks of *China* are shaven.

Diabolical.

Dt. Dee tells us, That in this Method he Consecrated his Son *Arthur*, to the Office of *Seeing* and *Slaying*, from God, and by God's Assignment.

1. I brought the Child to the Holy Table, being in Order of the Furniture thereto belonging.
2. I set before him the Stone in the Frame, (my first Sanctified Stone).
3. And caused him, on his Knees, to say the Prayer which I made.

O Almighty Everlasting God, have pity on my Father, John Dee, and on me Arthur Dee. Quicken, Instruct, &c. Vid. Dr. Dees's Actions with Spirits.

A. 1587. Apr. 15.

4. And I also prayed to the Child's hearing, other Prayers to God for the purpose in hand.

8. *Sacerdotia,*

8. Sacerdotal, &c. Vestments, or Distinctions.

Jewish.

THE Garments of the High-Priest

1. In his ordinary Ministrations.
 1. Linnen Breches next his Skin.
 2. A Linnen Coat over that.
 3. A Girdle embroidered, of Linnen, Purple, and Scarlet.
 4. A blue Robe, with 72. Bells of Gold, and as many Pomegranates, purple and blue, upon the Skirts.
 5. A Linnen Ephod, wrought with Gold, Purple and Scarlet, gilded with a curious Girdle: On the Shoulders two fair Bejyll-tomes, with the Names of the 12 Tribes engraven thereon.
 6. A Linnen Breast-plate, wrought with Gold, Purple and Scarlet, fastned to the Ephod with Gold Chains. On this were 12 Stones, with the Names of the 12 Tribes.
- Here also was the *Urim* and *Tummimis*.
7. A Linnen Miter, 16 Cubits, wrapt about his Head.
8. A Gold Plate, tied with a blue Lace to the Front of the Miter, whereon was writ, *Holiness to the Lord*.
2. In his Extraordinry, viz. when he entered into the *Holy of Holies*.
 1. The Linnen Breches,
 2. Linnen Girdle,
 3. Linnen Coat,
 4. Linnen Miter, were all white.

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2. Inferior Priests had Breeches, Coat, Girdle, Bonnet, all Linnen.
3. Singers (who were Levites) used Linnen Garments.

Christian.

Concerning the Garments of the Christian Clergy, Authors differ.

1. That they wore a white Garment, seems plain, from 1. S. Hierom. — *Episcopus, Presbyter & Diaconus & reliquus Ordo Ecclesiasticus in administratione sacrificiorum candida Veste procedit.* B. Jewel.

2. S. Chrysost. who speaking to the Clergy, saith, — “This is your dignity, your Garland, not that you walk through the Church in white Apparel, &c. Idem.

2. S. Hierom saith, “They — of the Church at Bethlehem, used no difference in Apparel.

S. August. to his Clerks; — Let not your Apparel be notable.

Pope Celestia I. saith — *Discernendi sumus a plebe, Doctrina, non ueste.*

3. It was decreed by Pope Eusebius, — *Sacrificium Altaris non in Serico paucino, aut tincto, quisquam celebrare presumat, sed in puro linea ab Episcopo consecrato.* Karrauz.

4. Diaconi — *Dalmaticis vstantur, & pallis lino-stimis.* Can. 6. Concil. Rom. Idem.

Dalmatica signifies a Coat with Sleeves, also a Priest's, or Bishop's outward Vest, Cope, Surplice. Dr. Littleton.

Palla, a Pall, a short Garment like a Cloak with Sleeves, called a Pall-Coat, not reaching very low.

The *Papaes*, or *Greek-Priests* are always clad in black, and wear a black Cap, with a List of white Cloth about it, and a piece of black Cloth fastned to it within, which hangs down upon the back.— They wear long Hair. M. de Thevenot.

Chri-

Christians of S. John wear long Hair, and a kind of
Cross of Needle-work.

The Abyssine-Priests always carry a Cross abroad
with them, which is almost all the distinction
which they have. *Job Randolph.*

The Hungarian-Priests wear Purple. *D. Kraemer.*

When the Muscovite-Clergy walk in the Streets,
they have a Staff (*Posok*) forked at the end, in
the form of a right Angle, which serves for a Cro-
zier. They wear no Rings, lye on no Beds, wear
no Drawers or Shirts of Linen, but of Flannel.
Their ordinary Habit a black Cassock, &c. *D. of
Holst. Emb.*

The Armenian Patriarch at Ispahan, at Service-
time, had a Cope of Cloth of Silver, with Flowers
of Gold, beset with great Pearls, and a Mitre of
the same, covered with round Pearls. *Mem.*

Mahometan.

The *Mahometans*, or *Moslems*, are distinguished only
with their beards, which they wear long—this in the
Mahomet's Country.

The *Dervishes* use a very mean Apparel, on their
Heads a Cap of white Felt, much like our Night
Caps.

The *Cadilestber* is cloathed in Chantlet, Sattem,
Silk, Damask or Velvet; of securly colour, as Rus-
set, or Tawney; and of purple-coloured Cloth with
long sleeves. Their *Tulips* on their head is very
great, sharp in the midst, of Purple or Russet Co-
lour, thicker and deeper than others; their beards
great: they ride on Geldings, with Purple Foot-
clothes fringed; and when they go on Foot, they
go slowly, to represent a Gravity. *Purcker.*

Ancient Heathens.

1. The H. Priest of Jupiter wore a White Hat
(*Albogularis*) figured with winged Thunder, of a
Round Form, without which he might not go out
of his House. *D. 4. Alfon.*

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Also he wore a Purple Gown, called *Trabea*, mixt with Scarlet.

2. The Priests of the Supernal Gods were *Purple*, as did also the *Augurs* in performing of their Office.

The *Persian Priest* used no Vestments, but a *Tiara* for his Head, clothed with Mirtle.

3. The Priests of *Pluto* were clothed in *Black*. Hence the Priests of *Baal* are in Scripture called, פָּרִים, pullatā veste induti. *Pagnin*.

4. The Priests of *Ceres* wore *White* Garments and Shoes;

*Alba decent Cererem, vestes Cerealibus albas
Sumite* — Ovid.

At *Hierapolis* were 300 Priests, who ministred all in *White*, with their Hands covered, and sacrificed twice a day; with singing and musical Instruments, if to *Juno*; but to *Jupiter* with none. *Rosse*.

Their *H. Priest* wore purple, and a Golden Mitre. *Idem*.

The *Arabians* were clothed with Linen, Mitres and Sandals.

Modern Heathen.

In *Ceylon*, the *Tirinaxa's* and *Gonni* have both the same Habit, viz. a Yellow Coat, gathered together about their Waste, which comes over the left shoulder, girt about with a Belt of fine Pack-thread; their heads are shaved and bare: And they carry in their hands a round Fan, with a wooden handle to keep off the Sun. *Capt. Knox*.

The *Herboode* of the *Persees* is usually with a yellow Scarfe, and thin Turbant on his Head. *Sr. Tb. Herbert*.

In *Calicut* at Sacrificing a Cock to the *New Moon*, the Priest was Attired in Lawn, with a sharp Silver Knife in his hand, his Arms and Legs after the *Morisco Mode*, with Bells, or round Silver Plates jingling. *Idem*. In

In *Siam* the Ecclesiastics have their Crowns shaved, and wear Yellow Linnen Cloaths. *Man-*
delfio.

In *China* all the Religious Men are Cloathed in Serge, but distinguished by colours, black, white, and a dark grey: the General is clothed in Silk. *Idem.*

Among the *Samodyes* the Priest hath a white Garland on his Head, and Ribs and Teeth of Fishes, of wild Beasts, hanging about him. *Rosse.*

In *Mexico* a Crown of Rich Feathers, Golden Pendants, &c.

Diabolical.

It is not to be expected, that Satan should distinguish his chief Ministers, or Agents in this Mock-Religion, by any visible or external Badge: That were the way to discover, and expose them to shame and punishment, and to destroy his own cause. Nor can I tell, whether they have any Note of Distinction among themselves in their own Society. But I remember, Mr. *Glanvil* relates out of the confession of one or more Witches, that sometimes the Devil had assembled them by Night in a Church, and himself in the habit of a Minister, apparellled in black, with a little band, preach'd to them out of the Pulpit.

Delrios also speaks of a Man in Sacerdotal habit and ornaments at a Midnight Assembly of Witches. See before in the Chapr. of Dedication of Temples, &c.

In *Amboyna* there is not a Master of a Family that hath not a Vesture extraordinary, and a Ring carefully kept in the House, for a perpetual Testimony of his Alliance to the Devil. *Mandelfio.*

Holiness of Priests, &c.*Jewish.*

1. The High Priest might not,
1. Mourn, i. e. express his Mourning,
 2. By uncovering his head. 2. Renting the Garment, to wit, from the bosom downward, for any of his dead Kindred.
 3. Nor marry a Widow, or Divorced, or a Harlot.
 4. When he entered into the Holy of Holies, he must make atonement by sacrifice for himself, his house and the people.
 5. His daughter playing the whore, must be burnt.
2. The Priests Inferior might not,
1. Mourn for other, than Father, Mother, Son, Daughter, Brother, Sister that had no husband, Nor,
 2. Drink wine, or strong drink, when they were to go into the Tabernacle.
 3. Both High and Low were in their uncleanness to abstain from ministration, under penalty of cutting off,
- If defiled,
1. By Leprosy,
 2. A Running Hseue,
 3. Touching any thing unclean, creeping thing, &c.

In such a case they were to cleanse themselves by washing their flesh with water: And were accounted unclean until the Evening.

Christian.

The Reader is desired to excuse me for inserting these Remarks somewhat improperly here, which I did, because I wanted room elsewhere.

The Armenian Arch-Bishops live only upon pulse. *M. Tavernier l. 4. c. 10.*

The Armenian Priest, if he hath swallowed a drop of water in the morning, must not say *Mass*. The Bishops never eat flesh or fish above 4 times in a year.

As well Monks as Priests amongst the Armenians, when they are to say *Mass*, must remain 5 days in the Church, without either going to bed, or touching any thing, with their hands, unless the spoon wherewith they eat their meat : Nor must they spit or blow their noses. The next 5 days after saying *Mass*, they must eat nothing but Eggs without butter, or Rice with water and Salt.

M. Tavernier. l. 4. c. 10.

The Armenian, who designs his Son for Priesthood, carries him to the Priest, who puts the Cope upon him ; this ceremony is repeated several times in several years, till he come to be of age to say *Mass*. After the fourth time of putting on the Chasuble or open Cope, they marry him ; for all marry once, but if they marry again, they must give over saying *Mass*. At 18 years of age they are capable of saying *Mass*. Afterwards the Arch-Bishop or Bishops invest him with all the habits of a Priest ; After which he goes into the Church and departs not for a whole year, being altogether employed in the service of the Church. The Priest who is married, after laying *Mass* must not return home to eat or drink or lye with his wife, for 5 days. *M. Tavernier. l. 4. c. 10.*

The Muscovy Priest, that hath known his wife the night before, or kill'd a dead body, or been at the interment of any, may not communicate next day.

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If a Muscovy Priest marries a wife, that hath been defil'd, he must lose her or his Priesthood; and for this end search is made the first night of marriage.

The Muscovite Priest, that lies with his wife in Lent, is suspended for a year. *D. of Holstein's Emb. Travels.*

He must be the husband of one wife, and one of good life. Upon his being a widower, he administers the Sacrament no longer. *Idem.*

The Clergy among the Indian Christians now marry but once, the Laity twice. *Sr. Th. Herb.*

The Greek Priests neither shave nor cut their hair, but wear it as long as it will grow; and many of them have thick heads of hair; but those that have least, receive most refreshment here. *Dr. Brown's Trav.*

Mahometan.

Among the Mahometan-Priests, the Dervicerare accounted the strictest, whose Holiness consists especially in

1. Their Washing.
2. Their Garments.
3. Beards.
4. Prayers, &c.
5. Singing.
6. Dancing.

7. Voluntary Mortifications and Hardships.

Concerning which, see more up and down in this Book.

As for the other Orders, most of the highest Pretenders to Devotion, are guilty of much Hypocrisie, as will be spoken of in its due place.

Ancient Heathen.

1. The Priest's Garments were to be pure, and clean from Spots.

Purâq, in Veste Sacerdos. Virg. l. 12.

2. They were to be clean themselves.

1. Free from Murder, &c.

2. Sober and Temperate.

The Egyptian-Priests were sparing in Diet, to a wonder: They abstained from Flesh and Wine, eat little Bread, refused Eggs and Milk, used only Oil and Herbs; Fainted three days. *Text.* They wash thrice in the Day, and twice in the Night.

The Persian Magi used no Food, but Flour and Herbs.

The Indian Gymnosopists used only Apples or Flour.

3. Chaste.

The Priests of Cybele were to make themselves Eunuchs.

Some used a Stone to castrate themselves with.

Others, as the Hierophante of the Athenians, drank Hemlock for the same purpose.

Women that were to initiate, strew'd their Bed with Vine-Leaves.

They were to abstain nine Days and Nights at least, from all Uncleanness, before Sacrificing.

*Pergu novem noctes Venerem, tactusq; virorum,
In vestis memorant.*

I am of Opinion, That he who comes to do Sacrifice, or meddle with the Laver, or have the charge of Divine Service, must be Holy, not for a set Time, or number of Days, but all his Life. *Demosth. in Orat. contr. Timocr.*

In case of Pollution they were to wash their Hands.

Bapre,

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Bapo, the Priestesses of *Cotyto* at *Athens*, were washed in hot Water, before admission to her filthy Sacrifices, called *Orgia*.

Modern Heathen.

In *Siam* the Ecclesiasticks are very exemplary in their Lives.

1. They are to be Learned.
2. Vow Chastity; but in case of Inability to keep their Vows, may quit the Priest-hood.
3. They are prohibited the Company of Women, on pain of being burnt alive.
4. Are to say Service regularly Morning and Evening. *Mandeflo*.
5. They go still bare-footed, and in poor Clothes. *Rosse*.
6. Outwardly they are very modest, and never seen to be angry. *Taverne*.

In *Paria*, *Guiana*, and *Debaiba*, the Priests are Stoned, or Burnt, if they marry against their Vow of Chastity. *Rosse*.

Diabolical.

Here is little Holiness to be expected, unless in Disguise and Hypocrisie; and in such a way when it serves for his Interest, the Devil can insult upon Holiness too.

For he shifts his Qualifications according to his Scene. He commonly requires in Magicians Curiosity, in Witches Malice, in Enthusiasts Superstition: In all, so much Impiety, as may null their *Christian Profession*, and make void their *Baptismal Vows*: And if it may be, an express Retraction of Them, and a New Covenant made and sign'd between Him and Them.

IV. Maintenance, Respect and Privileges of the Clergy. Jewish.

1. THE Priests had for Maintenance;

1. Cities and Suburbs.
2. First-Fruits.
 1. Of Trees; i.e. the Fruit of the Fourth Year, the three first Years not being gathered.
 2. Of every Year's Increase, viz. First-Fruits.
 1. In the Sheaf, in the beginning of Harvest.
 2. In two Wave-Leaves, in the end, at Pentecost.
 3. Of the Dough, a twenty fourth part.
 4. Of the Threshing-Floor, a sixtieth part. Some gave a fortieth part. The Pharisees between the thirtieth and fiftieth.
 5. Of Men, to be redeemed with 5 Shekels of Silver.
 6. Of Beasts, which were to be Sacrificed, and their Flesh to be the Priests.
 3. Sacrifices, *Deut. 18. 1, 2.*
 4. Tithes.
 1. From the Levites, viz. a tenth part out of the Tithe paid to them, after the First-Fruits of the Threshing-Floor were paid, called the *Tithe of Tithes.*
 2. A Second Tithe, paid in kind, or in Money, a fifth part being added. So that what was 10 in 100, in kind, changed into Money, was 12 in 100.
 5. Privi-

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5. Privileges.

The Whole amounts to a Sixth Part. *Scaliger.*

2. The Levites had

1. Tithes.

2. A Share in the Sacrifices and Love-Feasts.

For,

The Second Tithe was brought to *Jerusalem*, and there a feast made for Priests and *Levites*. Every third year twas spent at home on *Levites*, Fatherless, Widows.

Christian.

1. In the first ages nothing probably, but,

1. The common contributions at their usual assemblies: Every one giving according to their ability or devotion.

2. The offerings made out of the improvement of their lands. The first fruits being partly offered at the Church, partly sent home to the Bishops and Presbyters. *Apost. Can. 3. 4.*

The care of all which was committed to the Bishop or President. *Ibid. Can. 41.* and by him disposed of, for the use of,

1. The Clergy.

2. The Poor,

3. The Church necessities.

2. Afterwards, times growing better, there were fixed Revenues, houses and lands settled. *Euseb. l. 10. c. 5.* Where mention is made of possessions belonging to the whole body or community of Christians, e. g. Houses and Gardens, &c.

3. In *Constantine's* time, a portion was assign'd to the Church,

1. Out of the Tributes of every City, which were yearly paid into the *Exchequer*.

2. The Estates and inheritances of *Martyrs* dying without children, or banished.

3. Salaries out of the publick Corn.

4. The Emperor gave liberty to the bounty of people, which former Emperors had restrain'd.

5. He exempted the Priests from all Civil Offices.

At this time the Laicks, among the Indian Christians, pay their *Decima*, their Tenth. Sir Tho. Herbert.

Mahometan.

The *Mahometans* give their Priests,

1. Honour and Respect. My Author saith, that himself found much respect among the *Hindoos* and *Mahometans*, because they looked upon him, as a *Patre*; and also with the *Mogul* himself, who when he came first before him, bid him, by one of his *Grandees* welcome thither, and bid him ask any thing of him, and he would give it him, &c. *M. de Thevenot*.

2. A Comfortable maintenance, and that freely, without grudging.

The *Mulæs* have great Salaries.

Purchas saith, the Priests have stipends allowed by the Emperors, but so little, that they often use writing of books and handy-crafts for their living.

So soon as the *Gr. Seignior* perceives the *Mufti*, he riseth up, advances some steps, and salutes him very respectfully.

By the *Mahometan's* law it is not lawful to put a *Mufti* to death. *M. de Thevenot*.

Even Christian Priests and Monks and Jewish Rabbins are exempted from paying *Karadge* or contribution yearly to the *Grand Seignior*. *Idem*.

The chief Temple in *Fox* hath 200 ducats a day for revenue. *Rolle*.

Even the Clergy, after all the endowments given them in quality of the Philosophers Society, di-

vide themselves to private goods, according to the value of their Office.

Ancient Heathen.

1. The Priests had,

1. Tithes, not for themselves only, but for Sacrifices also, and common uses.

The *Athenians* dedicated their Tithes for Divine Sacrifices, and common benefit. *Diod. Laert. lib. 1.*Plautus makes mention of Tithes paid to *Hercules*.Xenophon saith, Of every litter of Pigs, one was due to the Priest, that when he pleased to offer to the Gods, he might not want a Sacrifice. *de Rep. Laced.*The *Sabines* offered the Tithes of their Spices, to the Idol *Sabis*.Cyrus, at the taking of *Sardis*, sequester'd the Tithe of the Spoil to *Mars* and *Pallas*.

2. First-fruits.

The *Hiberni* (Northern People) sent their First-fruits to *Apollo* at *Delos*. *Plin.*The *Irons* are wont to be absent from War, neither do they pay Tributes; they are exempt from Warfare, and have immortality of all things. *Cicero de Bell. Gall.*The *Pontifex Max.* might ascend the Capitol in his *Curia* which none else might do.

Nor was he to render an account of any of his Actions.

1. The *Pontifex Max.* not subject to the Magistrate.2. The *Flamen Dialis* might for that day protect any Malefactor that escaped to him.3. *Augurs*, though convict of heinous Crimes, yet were not punished, or put out of Office.4. *Vestal Virgins* never walked abroad, but with an Iron Scepter in their Hands, and whatsoever Malefactor met them fortuitously, escaped Punishment.

Modern Heathen.

The *Persees* at this day pay Tithes to their Priest-hood.

The *Bebedin* (or Lay-men) pay to the *Distroo*, or chief Priest ; and in his Absence, to the *Herr-hood*, or Priest ; or lastly, to the *Darsa*, or Church-men, spiritual Officers amongst them.

The *Brahmins* in the *East-Indies* take what they please of the Offerings made to the Idols ; pick out of the funeral Ashes what Gold and Silver they can find ; are much respected in *Malabar*, never hurt by Enemies in War, as other People are. *M. de Thev.*

The *Koppuhs* in *Ceylon* enjoy a piece of Land that belongs to the *Dewal*, where they Officiate ; and that is all their benefit, unless they steal somewhat that is dedicated to the Gods ; and therefore they follow Husbandry and other Employments. *Knox.*

The Priests of the *Buddou* God enjoy great Revenues of Church-lands, without paying Scot or Lot, or Taxes to the King : And where-ever they go, the People bow down to them ; but themselves bow to none. They have the honour of carrying the *Tallipot* (a broad Leaf for shelter) with the broad end foremost ; and have a Matt, with a white Cloth upon a Stool laid for them, where-ever they come, to sit upon. Honours used only to the Kings besides. *Knox.*

Diabolical.

The Devil promiseth lavishly to his Factors, as he did to our Saviour ; *all the Kingdoms of the Earth, and the glory of them* ; but his golden Mountains are often as vain in their Effects, as *A-sop's* pregnant teeming Mountain in its product.

Dr. *Des* and *Kelly*, after all the encouragement given them in quest of the Philosophers Stone, di-

ed poor ; and we seldom see Wizards or Witches rich ; and 'tis well for us, that the God of Heaven is pleased to limit Satan in the distribution of the *unrighteous Mammon* ; for were he permitted to give freely, and as he list, to such prophetic Wretches, a great part of the World would soon be charm'd with the Temptation, and as certainly fall-to dancing after his Pipe, as the Children of Hammel in *Germany* (130 in number) followed him in the Habit of a Musician, and were never seen more.

II. Persons making up the Body of the Assembly.

Jewish.

1. Priests, who had a Court by themselves, where was the brasen Altar and Laver, called, *Atrium Sacerdotum.*

2. People.

1. Proselytes,

1. *Fœdoris*, of the Covenant, who submitted to the whole *Mosaical Pedagogy*, called by the Rabbins *בָּנֵי צְדָקָה*.

2. *Portæ*, of the gate, *Deut.* 14. 21. who were tied only to Noah's seven Commandements ; these dwelt among the *Jews*, whence called, *בָּנִים אַנְכָּרָא*. Such was *Naaman the Syrian*, the *Eunuch Cornelius*, and those *Act. 2. 5.* οὐ ψεύται εὐλαβεῖς.

2. Unclean, viz. by legal Pollutions ; who (together with *Strangers*) had a Court by themselves in *Herod's Temple*, parted from the rest by a Stone-wall bearing this Inscription, *Μὴ θεῖ αλλοφύλων εἰ τῷ τῷ Ἀγίῳ παρέστασι*.

3. Excom-

3. Excommunicated by *Niddim*, viz. put out of the Synagogue, for they were allowed to be at Divine Service.

Note, Where ten *Israelites* are met together, there ought to be a Synagogue. A Proverb.

4. The clean Communicants,

1. Men. } in the outward Court, called
2. Women. } otherwise Solomon's Porch; in the midst of it was a brazen Scaffold for the King, 2 Cor. 6. 13. it went round about the Temple, divided perhaps in *Jehoshaphat's* time into the Mens and Womens Court, between which was an ascent of fifteen degrees.

Ancient Christian.

1. Clergy.

2. People.

1. *Catechumens*,

1. *Telētēgoi*, i. e. more perfect, well nigh ready for Baptism. These stayed to the very last end of the first Service.

2. *Atelestēgoi*, who stood amongst the Hearers, and departed after the Lessons; accounted yet as Heathens, yet instructed in the Rudiments of Religion. Note,

1. They were shy of imparting Mysteries (or, as *Basil*, *Dogmata*,) to them; and this especially to make them eagerly desire the Privileges of the Faithful; for this was part of the Form used in publick Service. Let us pray, that the most gracious and merciful God would bear the Prayers of the Faithful. Chrysostom. 2. c. 1. ad Cor.

2. At first they were instructed privately at Home, by Persons deputed on purpose; then in the Congregation, where they were present at some part of Divine Service, especially Sermons.

3. The Time for Catechizing was different; the Apostolical Constitutions appoint three years ordinarily.

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2. Penitents.

1. Πενιτέντες, Such as wept and lamented, as Candidates to be received into the Order of Penitents: They stood usually in a squalid and mournful Habit in the Church-Porch, begging the Prayers of the Faithful.

2. Ακροατοί, who stood in the upper end of the Narthex, heard the Scriptures, and departed with the Catechumens.

3. Υπονομοί, The Prostrate, who stood next the Pulpit, (or Reading-Pew) and after Service ended, fell down before the Bishop, who, together with the Congregation, falling down, and making Confession on their behalf, raised them up, and laid his hands upon them, and they departed with the Catechumens.

4. Σύνοδοι, Such as stayed with the Congregation, and joined in Prayer and Singing, but not in the Sacrament.

—Yet they were afterward Advanced to be

3. Ρισόι, Faithful Communicants, who had been Baptized, Confirmed, and admitted to the Lord's Supper, having approved themselves by the long train of a strict and pious Life.

Mahometan.

Only Men; for they permit not Women to enter the Mosques, lest they should distract Men from their Devotion.

And besides, They do not believe that Women go to Heaven; and hardly account them rational Creatures.

Yet in some Mosques they have Apartments by themselves, with a kind of Pannels of Plaister (as high as the Ceiling) with holes through. *Mod. Thevenot.*

Every Busurman is bound to resort to Prayers five times daily, except he have some lawful impediment; and if not, yet at one to be well-washed;

ed; to which purpose they have innumerable Bathes in *Turkey*. *Purchas.*

Only the chief sort, on the Week-days, the Poor being excused; not so on *Fridays*. *Id.*

The Women enter not the *Mosque*, but on *Fridays*, at Nine a Clock, or at *Easter*; and then in a Terass apart, wher they may see, and not be seen; except the Wives and Mothers of the Chief of the place.

They abide there 'till Mid-night, continually Praying, with strange Motions, and strong Cries. *Idem.*

Ancient Heathen.

Let not a Woman enter into the publick Temples, who hath been caught with an Adulterer. *Demosth. Orat. contra Neeron.*

Hither likewise may be referred the Remark made before, viz. That all Irreligious and Profane Persons were driven away with a, *Procul esse; profani*, &c.

Modern Heathen.

Among the *Modern Heathens*, though it be difficult to give a particular Account, because of their multitude and variety; yet it is easie to conclude, That their Assemblies are made up of their respective Priests, and Officers, and People.

In *Mexico*, and *Pera*, are Priests, Officers, Boys, and Virgins, trained up for the Service of the Temple, and living upon the Revenues of the Temple, and these in some places many in number, together with the common People. *Purchas* out of *Acosta*, &c.

Amongst these, some are under Instruction, some Penitents, some Confessors, (Men and Women Confessors) &c. *Idem.*

Diabolical.

The Witches Tried at *Salem* in *New-England*, 1692. affirmed, That they form themselves into Assemblies, much after the manner of the Congregational Churches, consisting of Officers and People, &c. *Cotton Mather.*

*12. Times of Worship, 1. Weekly, or Monthly.**Jewish.*

1. **T**HE Sabbath, or *Seventh-Day*. It began at Six a Clock the Night before. Observe,

1. The Preparation, which began at Three a Clock in the Afternoon, called the *Sabbath-Eve*, by the Evangelists *P̄̄ḡ̄c̄̄t̄̄v̄̄*, by the Ancient Fathers, *Cana p̄̄p̄̄d̄̄*.

It was proclaimed formerly by Trumpets, of late by Sextons.

On this Day it was unlawful,

1. To go above a quarter of a Days Journey, (three *Parasib*, wherof Ten make a Days Journey.)

2. For Judges to sit on Causes, upon Life and Death.

3. For Tradesmen to work,

Except { Shoomakers,
Taylers, Scribes.

And they only half the Day.

The Wealthiest did help to forward Busines.

2. The *Sanctification*. Herein they were so Superstitious, that

1. Some Jews (at Tiberias) began the *Sabbath* sooner, because dwelling in a Valley, the Sun appeared not so soon to them as to others. Others (at Tsephore, a City upon a Mount) kept the *Sabbath* longer, because the Sun continued longer.

2. They would dress no Meat on this Day.

3. Nor kindle any Fire.

4. Nor roast an Apple, chop an Herb, climbe a Tree, resist an Enemy; and on this account became a Prey to their Enemies, in the times of Antiochus and Pompey.

2. *Mondays*, in remembrance of Moses's returning from Mount Sinai.

Thursdays, in remembrance of his going up to the Mount for the Law.

3. *New Moons*, the first Day of every Month commonly. On this Day they

1. Heard the Word, 2 Kings 4. 23.

2. Abstained from Merchandise.

3. Offered Sacrifices, Numb. 28. 11.

Christian.

1. *Saturday* (the Jewish *Sabbath*) was in great Veneration, especially in the Eastern parts, honoured with all the publick Solemnity of Religion, out of compliance with the Jews, who were loath to part with it.

On this Day were publick Prayers, reading the Scriptures, celebration of the Sacraments. *Vid. Athan. Hom. de Sement.* *Idem. Hist. Eccle. l. 8. c. 8.*

Fasts were prohibited on this Day.

Ordinary Works allowed; yet so as might consist with their publick Worship; for the Lord's Day was still preferred before it. *V. Athan. Hom. de Sem. & Synod. Laud. can. 29.*

But in the West it was kept as a Fast; yet at Milan as a Festival; for St. Ambrose dined on no other

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other Days in the Week, but *Saturday* and *Sunday*: Yet at *Rome*, out of compliance with the Custom there, Fasted as they did. *Aug. ad Iann. Ep. 118.*

Probably the reason of keeping this Day Fast, was the Opinion which the Ancients had, *viz.* That the Apostles Fasted on *Friday* and *Saturday*.

The Council of *Illyricum* Ordained, That the *Saturday*-Festival was an Error, *Can. 39.* which ought to be corrected, and kept as a Fast.

2. *Sunday*, so called by *Justin Martyr*, and *Tertullian*, and in the Imperial Edicts of the first Christian Emperors. Afterwards the *L O R D's Day*.

1. On this Day they stood at Prayers, to put them in mind of Christ's Resurrection from the Grave, and their own from Sin: *V. Justin M. & Tertul. ex Ireneo.*

The Council of *Nice* required a constant Uniformity in it.

2. They deposited somewhat for the use of the Poor.

3. All of us that live in City or Country, meet together in one place. *Just. M.*

Three Days absence from Church, was punished with Suspension from Communion. *Can. III. Separate Assemblies Anathematized. V. Conc. Gang. can. 4. 5. Conc. Antioch. c. 5.*

4. In times of Persecution they met before Day. *Plin. Ep. ad Traj.* They had Nocturnal Conventions. *Tertul. ad Ux.*

Christians therefore called in scorn, a *Skulking Generation. Min. F.*

5. —Kept it with great Expressions of Joy. Fasting accounted unlawful. *Tertul. de Corin. Constantine and Theodosius M. & Jim. Or. Forbad Courts of Judicature, Suits at Law, demanding Debts; —all publick Shows; —pleasures of all Sights, opening of the Theatres, his own Birth-Day or Inauguration on the *Lord's Day.**

2. *Wednesday* and *Friday*. *Vid. postea.*

Mabo-

Mahometan.

Friday the Mahometan Sabbath; because on that Day Mahomet was Proclaimed King or Emperor, and solemnly so Created; and withal, to distinguish his Followers from the Jews and Christians. They call this Sabbath of theirs *Giumainga*.

Others say, Mahomet was born on this Day.

Ancient Heathen.

The Ancient Heathens, (Greeks and Romans) had no Weeks, but divided their Months into 3 parts; the Greeks into so many Decads; the Romans into Kalends, Nones and Ides.

The Kalends of every Month were dedicated to Juno.

On the Kalends of every Month *Regina Sacrorum* (the Wife of *Rex Sacrorum*) Sacrificed a Porker, or Lamb, to *Juno*.

Melchiades (Pope) appointed, That none of the Faithful should keep a Fast on Sunday, or Thursday, because those Days the Pagans celebrated, as it were, an Holy Fast. *CAYASA. SUND. DECUS. Melchiad. PA.*

Modern Heathen.

1. In Ceylon, Wednesday and Saturday are the chief Days; when People that have any business with the Gods, come and Address themselves to them; &c.

1. To pray for Health, or help in some weighty Matter, War, &c.

2. Or to Swear concerning any weighty Matter, in Controversie.

2. In Guinea and the East-Indies, Tuesday is their Sabbath; on which Day they forbear Fishing and Husbandry.

And

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And the Palm-Wine which they get that Day, must not be sold, but given to the King, who bestows it on his Courtiers to drink at Night.

3. The Hindoos, or Indians, observe Thursday as their Sabbath.

4. The Bannians observe a Monday-Sabbath. Sir Tho. Her.

5. In Tunquin, the First and Fifteenth Days of the Month are their more especial Holy-Days, celebrated with a mighty Chiming of Bells, doubled Prayers, Sacrifices. Tavern.

In New-Spain, every Twentieth Day, which was the last of their Month, Men were Sacrificed, Rose.

In Pegu, every Monday (New Moon) is Festival.

And in Goa, every New Moon.

Diabolical.

The Witches have their stated Times of Worship, (Sabbaths.)

Joannes de Vaax Stabulensis Monachus, inter alia recitabat indicende Congregationis (ita n. vocabat) Status, conductos dies, ubi nocte intempesta ad destinata loca sodalitas comparebas, &c. Mart. Delr. Disq. Mag. l. 5.

Glorios' faith, They commonly meet by night, and before their departure, the Devil appoints the Time and Place for the next Meeting.

Some are of Opinion, That when the Cock crows, the Solemn Meetings of Witches are dissolved; and this perhaps grounded upon the crowing of the Cock in the Gospel, when Peter denied our Saviour. Dr. Casaubon.

I will visit you at the fawrish hour, after Dinner said one of the Spirits to Dr. Dee, in the close of one of his Actions with them.

Florimundus de Remundis refert apud Burdigalenses capitulum generale per Sortilegos indici facte, diebus Mercurii & Veneris Mensis consummatum, ita enim confessos Sortilegii criminis reos. M. Delx. Disq. Mag. L. 5.

13. Festivals unfixt, and contingent.

Jewish.

NEW Moons were all of them Festivals among the Jews, on which, as on the Sabbaths, People repaired to the Prophets for Instruction, 2 Kings 4. 23. Nor was it lawful to buy or sell upon theie Days, Amos 8. 4.

Now their New Moons are but half Holy-days ; for in the Morning they go to their Synagogues, the rest of the Day they spend in Eating, Drinking, and Gaming. The Day before they use to Fast; when they first see her, they utter a Benediction, and leap three times towards her, wishing their Enemies may come no nearer to hurt them, than they are to hurt the Moon. *Rosse.*

Feast of Dedication. *Vid. alibi in hoc libro.*

Christian.

Commemorations of the Martyrs, call'd by the Christians *Nataliria*, or Birth-Days. Concerning which observe these things. 1. The place, at the Graves of the Martyrs, in their *Cæmeteria*, *Cryptæ*, (or Grotts) distant from their Church.

2. Anti-

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2. Antiquity. *Eusebius* mentions the Church of *Smyrna's* keeping *Polyarp's* Festival, who died *A. C. 268.*

3. Strictness. In *Constantine the Great's* time, they were to be kept very strictly, by command. It was lookt upon as a point of Prophaneness, to be absent.

4. Manner. They were kept with Hymns, Sermons, Prayers, Orations, Oblations of Gifts, Sobriety, Devotion, Sighs, Tears, (for this purpose they had set Notaries, to take the Acts, Sayings, and Sufferings of the Martyrs.) To these add,

Feasts, Συμποσία, Common Banquets, to which every one contributed, and brought something, out of which they gave a share to the Poor.

5. Abolition. Degenerating into Excess, and Prophaned with Markets, they were cryed down by the Fathers.

6. Time. Once a Year, on the Day of their Martyrdom. For they had Registers kept of the Days of their Passions. *Dr. Cave, Prim. Chri.*

Here (though not very properly) I cannot forbear to add, That *Dr. Brown* tells us, when he was at *Dresden*, in *Misnia*, Dr. *Luther's* Holy-day was kept there. *Br. Travels, p. 169.*

Mahometan.

Zinez in *Turkey*, the Grand Seigniors Birth-day.

Antient Heathen.

1. The day of *Apotheosis*, or the Consecration, when any Illustrious Man was inrolled into the number of Gods.

2. *Dies Natalitius*, or Birth-day, celebrated antiently by every *Persian*.

Encetia, or the Feast of Dedication, in use among the Greeks. Vid. Gyrard. lib. 17. Histor. Deorum.

Modern Heathen.

1. The King's Birth-day, which is kept at *Doh* (in the East-Indies) five days, with great Pomp at Court, the Palace covered all over with Pavilions of rich Stuffs, precious Stones, Gold, Silver; deck'd Elephants, Presents made to the King; Trifles given by him, Feasting, Bonfires, Dances, Dice, &c. The *Mogul* himself weighed in a Balance, &c.

I was told, (saith my Author) That a *Banian* of *Deyly* played so deep at Dice last Festival, that he lost all his Money, Goods, House, Wife and Children; at last, he that won, gave back the Wife and Children, but no more of the Estate, then to the value of an 100000 Crowns. *M. de Thev.* See the second Book; *Frugality*.

2. The *Chinese* celebrate their Birth-days very solemnly, a fortnights time spending the days in Pastime, and the Nights with Feasts. *Sir Th. Herbert.*

The *Gaurs* have thirty Holy-days in honour of their Saints, which they keep very strictly, no Man daring to work. Especially their Prophet's Birth-day is celebrated with an extraordinary Pomp, and giving of large Alms. *Tavernier l. 4. c. 8.*

There is one day in the Year, when all the Women of every City and Village meet together to kill all the Frogs they can find in the Fields; and this by the command of their Prophet, who was one day much annoyed with them. *Idem.*

When-ever there is an Eclipse of Sun or Moon, the *Indians* break all their Earthen Pots and Dishes in the House, which makes a hideous noise together. And commonly Multitudes run to the River *Ganges* to wash themselves, throwing Meats and

and Sweat-meats to the Fish; the *Bramins* attending on them. *Idem.*

14. *Times of Publick Worship,* *Two Yearly;*

1. *In Nisan, March, &c.*

Jewiſh.

1. PRincipall;

1. The Paſſover, which began *Nisan* the 14th, and ended the 21st. Consider,

1. The Preparation.

1. Taking a Lamb out of the Flock (*Abib* the 10th,) of Sheep or Goats, for each Houſe one; The Lamb,

1. A Male.

2. Of the first Year.

3. Without blemiſh.

2. Cleansing the Houſe and Vefſels from Leaven two or three days before.

3. Searching after Leaven with a Candle in all the Rooms, &c.

+ Burning and Curseſing the Leaven.

* * Note. Eating of Leaven in any of the seven days, was puniſhed with cutting off from *Israel*.

2. The Celebration;

1. Slaying the Lamb in the Evening, between one and two a Clock.

2. Offering it between two and three.

3. The Company between ten, and twenty, meeting together, and roaſting it.

4. Blessing

4. Blessing the Cup and Bread.
5. Dividing among the Guests.
6. Eating it with, 1. bitter Herbs, and those Herbs, 2. dipt in Sauce; and all 3. without Leaven; using also, 4. in the posture of Travellers, standing first, afterwards lying, or leaning.
7. To a Child (asking, what means this Service?) Answering at large, by way of Declaration or Annunciation. *Vid. Exod. 12. 26.* Also *Gadri. Antiq.*
8. Washing the Feet of the Guests.
9. Sprinkling the Door-posts with the Blood.
10. Eating all the Lamb, breaking no Bones.
11. On the Second Day, Offering a sheaf of the First-Fruits of Harvest, *Lev. 23. 10.* for till then, they might not reap.
1. The Lamb was killed in the Court of the Temple.
2. Was eaten in their own Houses in *Jerusalem.*
3. The First and Last Days were Holy Convocations.
4. Only the Circumcised might eat.

Ancient Christian and Muscovite.

1. Principal.

1. *Easter;* wherein Observe,

1. The *Antiquity.* From the first Ages, The Muscovites keep it now, and call it *Wellikoi-den.*

2. The Time of keeping it.

1. The *Asiatic Churches,* on the first day of the first Month, which always began with the Appearance of the Moon, mostly answering to our March, the Day of the Jewish *Passover.* Thus did the Churches of *Asia* the less, called *Quartodecimans;* because they kept *Easter* on the 14th. day, after the φασις of the Moon.

Pleading the Example of the Apostles, particularly *S. John, Polycarp, &c.*

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Polycrates pleaded the Example of *S. Philip.*

2. The *Western* Churches, on the Lord's Day, following the *Jewish* Pasleover; Pleading likewise Apostolical Tradition.

The Procedure of the Controversie this.

1. The Bishop of *Rome* would impose their Custom on the *East.*

2. *Polycarp* comes to *Rome*, to confer with *Anicetus* about it, who agreed not, yet part fairly.

3. Pope *Victor* renewed the Quarrel, threatening to Excommunicate the *Eastern* Churches.

4. *Irenaeus*, and others of his Party, reproved the Pope for it.

5. The *Afian* Churches went on, till *Constantine* Summoning the Council of *Nice*, which Ordained, That it should be kept univerally on the Lord's Day.

3. The Preparation. The Eve, or Vigils of *Easter*, was kept with Pomp, Watchings, multitudes of lighted Torches in Churches, and private Houses, so as to turn Night into Day, as a Fore-runner of that Great Light, *The Sun of Righteousness. Nazianz.*

4. The Celebration of the Day it self.

It was spent in Works of Mercy and Charity to the Poor.

Constantine used to arise early this Day to bestow rich Gifts all over his Empire.

His Successors—released Prisoners, &c.

It was called, The Holy and Famous Pasleover, Queen of Days, Festival of Festivals. *Naz.*

Mar. 25. Blagauescenia Priziste bogoredice; or, the Annunciation of our Lady: a Feast of the *Misericordites. D. of Holst. Emb. Trav.*

Malo-

Mahometan.

Perſian-Azaz, Thirty One Days.

N. The Turkish Year consists of 354 Days, divided into 12 Months.

Their several Months begin at the several Moons.

The Turks have their *Easter* too, which they call *Biram*. Vid. postea.

The Feast of *Neurout*, i. e. New-year-day, is kept in March, when the Sun enters Aries; (so at *Azmer*, in the *East-Indies*) with Ornaments in the Palace, much Pomp, a Fair in the *Seraglio*, by Ladies of the Court, Feasting, Dancing of *Quinchonies*, (Women and Maids of a Caffe of that Name, having no other Profession but Dancing;) Presents from, and to the King, &c. M. de Thou.

Turk's Chaabandi, Twenty Nine Days.

My Author accounts this also as a Feast of the Heathens in the *E. Indies*.

And so also in *Perſia* say others, who call it *Nasras*.

Ancient Heathen.

Mar. 27. *Quinquatria*. Minerva's Birth-Day. Now the Salary (*Minerval*) was paid to the Masters. It lasted 5 Days.

On the last Day, (Mar. 23.) was the *Tabularium*, a Lustration of the Sacred Trumpets.

25. *Hilaria. Matris Deum festa.*

28. *Megalesia.*

F 2
Modern

Modern Heathen.

The Chinese keep their New-Years-Day in March, every Man striving to exceed others in the Fancy of their Pageants, and adorning their Doors with Paper-Arches and Images, all Night with Lanthorns and Lights. *Sir Th. Herk.*

New Years Day, a Feast in the East Indies. M. de Thev.

In Tingquin, every beginning of the Year, they celebrate the Memory of those, who in their life-time have done any noble Action; reckoning in that number those that have been so hardy as to Rebel against their Priesses: and this with a very great Solemnity. *Tavernier.*

When the Moon is at the full in March, the Indian Idolaters keep a Solemn Festival for their Idol, which is in form of a Serpent, for nine days; every Morning worshipping the Idol, and the Maids dancing about it for an hour, to the noise of Flutes and Drums; after which they eat and drink, and are merry till the Evening, when they worship and dance about their Idol again. *M. Tavernier.*

2. In Ijar, April and May.

Jewish.

10. A Fast. *Eli*, the High-Priest, dies, with both his Sons; the Ark is taken. *Scaliger.*

23d. Day of *Ijar* was ordained a Festival for the expiation of the Tower of *Jerusalem*, by *Simon Mac. 1 Mac. 13. Simon takes Gaza. Scal.*

28. A Fast. *Samuel*, the Prophet, dieth, and is lamented by all the People. *Scal.*

Ancient

Ancient Christian.

Apr. 10. *Palm-Sunday*, which the *Muscovites* celebrate with a Procession, to represent our Saviour's entrance into *Jerusalem*; Thus it was A. C. 1636.

1. The great Duke and Patriarch set out first.
2. Many Priests followed in Copes and Surplises, with Crosles, Banners, and Images upon long Poles; some singing, others casting Incense among the People.
3. *Gosels*, (the Duke's Merchants) Clerks, Secretaries, Nobility and Gentry, with Palms in their Hands, &c.
4. The great Duke, with his Crown on his Head, Supported by the Two Principal Counsellors of State, led the Patriarch's Host, covered with Cloth, and made to represent an *Ais*.
5. The Patriarch rode upon him, being himself attired, with a round white Cap on his head, of Sattin, beset with rich Pearls, and about it a very rich Crown; a Cros of Diamonds in his right hand, wherewith he bles'd the People, who received his Benediction with bowing of their heads, and making Crosles.
6. About fifty little Boys, most clad in red, put off their Cassocks, and scattered them along the way: Others had pieces of Cloth about an Ell square, of all Colours, which they laid on the ground, for the Great Duke and Patriarch to pass over.

This is the same all over *Muscovy*. *D. of Holst. Ambassador's Travels.*

Apr. 17. was their *Easter-Day*, 1636. Celebrated,

1. With selling and sending Eggs of all colours to one another.
2. Kissing each other at Meeting, with these words, *Christos wos-Chrest*, i. e. Christ is risen; the Answer is, *Wosten wos Chrest*, i. e. He is Risen indeed.

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3. Devotions at Church.

4. Feasting, Drunkenness, &c. *Id.*

See afterwards under the Title of the *Feasts of the Greek Church.*

Wysnescenia Christova, Ascension-Day, a Feast of the Muscovites also.

Mahometan.

Persian Orzon, Thirty Days.

This Month is called, *Ramadan*, as being the Month of Lent; which they begin the first day the Moon appears, which they watch for upon Hills at Night.

Upon notice, *Ramadan* is proclaimed all the Town over by publick Proclamation, and firing a Gun.

All the *Minarets* are set round with Lamps every Night.

Days are turned into Nights, and Nights into Days; for all day long they sleep, and at Night walk the Streets to Coffee-houses and Revels.

In the Day they may not eat, drink, smoak Tobacco, nor touch their Wives, till the Moon appear again at Night; which the *Muezims*, calling to Prayers, tell them from the tops of the *Minarets*.

The *Ramadan* falls back every year eleven days.

Some observe this very strictly, some not at all. The Punishment for drinking Wine in the *Ramadan*, is, to have scalding Lead poured down the Throat; and it hath been sometimes done.

M. de Toovenot.

Turks Remezan, Thirty Days.

Ramazan the 21st. is the feast of the death of *Ab*, on which day they go in Procession through

the

the Town, with Standard, Horses lead, Trophies, a black Coffin, &c. Prayers, &c. *Idem.*

The Priest in blew Habit (the *Perfians Mourning*) reads for two hours, and curses them that killed *Haly*, and the People answer with Sobs and a doleful Voice, &c. *D. of Holst. Emb.*

Ancient Heathen.

Apr. 1. Veneris Sacrum, with Flowers and Myrtle.

Thargelia—to *Apollo* and *Diana*.

5. *Megalesia*,—to the Mother of the Gods.

9. *Cerealia*. People run up and down, with lighted Torches in their Hand, in remembrance of *Ceres*, running up and down the World to seek her Daughter *Proserpina*.

15. *Fordicidia, vel Fordicalia, de Forda Bove.*

18. *Equiria in Circ. Max.*—and the burning of Foxes.

21. *Pallia. Agonia altera.*

23. *Vinalia priora*—to *Jove* and *Venus*.

25. *Rubigalia*—lest the Corn should be smutted.
(*Rogation Week.*)

26. *Latina Feria.*

27. *Apaturia*— to *Venus*, which lasted three days.

28. *Floralia*— which lasted three days. The Rites used, very obscene and infamous, running naked, &c. The Whores called together by a Trumpet.

30. *Larentalia.*

May 9. *Lemuria*,— three days, kept by Night. At this time they flung Beans about the Houses, to drive away the Goblins.

Modern Heathen.

Persianian on the 26th of *Sheriar* or *April*, a Festival of the *Persees*, kept in Commemoration of some monthly Benefit. *Sir Th. Herb.*

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In *May* the Feast of *Vitzliputzli* was observed in *New Spain*, with carrying the Image of the Idol richly adorned in Procession, with Musick, and many Ceremonies, and Sacrificing of Men, *Rosse.*

In this Month also, in the same Country, was kept the Feast of Penance and Pardon, in which a Captive was sacrificed. *Rosse.*

This is a kind of Lent, celebrated thus ; The Priest came out with a Flute of Earth, sounding it towards East, West, North, and South, putting his Finger in the Air, then taking up the Earth, and eating it ; all that were present doing the same ; weeping, falling flat on the ground, invoking the Darknes and Winds not to forsake them, or else to take away their Lives : Thieves, Murderers and Adulterers being in great dread, while the Flute sounded, which lasted ten days, attended with eating Earth, praying every day to God, the Creator, the Sun, &c. with Sighs, Groans, and Tears, Procession, Offerings, &c. *Porchas.*

3. In *Sivan*, *May* and *June*.

Jewish.

2. *PEntecost*, or the Feast of Weeks. Consider,

1. The Time, viz. the 50th day after the Passover, their Harvest being bounded with these two Feasts.

Note, The next Sabbath after the *AEUTEPOT* (the second day) of the Passover, was called *AEUTEPOT-ZGWTOV*, the second *AEUTEPOT-AEUTEPOT*, &c.

2. The

2. The *Celebration*. At this Feast they offered two Wave-loaves, as an Eucharist for their Harvest finished.

3. The Name; The Hebrews call it *Schabuorth*.

Now they keep two Holy-days at *Pentecost*, because they know not which is the true day. They produce their Law twice, and by five Men they read so much as concerns that Festivity. They strew their Houses, Streets, Synagogues, with green Boughs, and wear green Garlands, to shew that all Places about Mount *Sinai* were green, when they received the Law; they eat that day white Meats of Milk, to shew the whiteness and sweetness of the Law. They make a Cake or Pye, having seven Cakes in one, to signifie the seven Heavens into which G O D ascended from Mount *Sinai*. *Rosse*.

23. A *Fast*. They left off to bring the First-born, and First-fruits to *Jerusalem* in the days of *Jeroboam* the Son of *Nebat*. *Scalig.*

25. A *Fast*. *Rabban Simeon*, Son of *Gamaliel*, *R. Ismael*, *R. Hanania* the second, is slain by the High-Priests. *Idem*.

27. A *Fast*. *R. Hanina*, Son of *Tardion*, is burnt, together with the Book of the Law.

Ancient Christian.

Whitsunday. Observe,

1. The Occasion, or End, viz. The descent of the Holy Ghost.

2. The Time. Fifty days after *Easter*.

3. The Antiquity. *V. Att.* 2. & 20. *v. 16.* Tis mentioned by *Irenaeus*, *V. Just.* *M. Qu.* 115. by *Tertullian*, *de Idol.* c. 14.

4. The Name; so called from the Light of the Holy Ghost, &c. Also from the white Garments given to the Baptized on this day, (this day and *Easter* being the stated times for Baptism) in token of the purity of Life they engaged in, worn till

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till next Sunday, (the Octave, called *Dominica in Albis.*)

Note. *Pentecost* signifies sometime the whole fifty days between *Easter* and *Whitsunday*, all which time was allowed for Baptism.

5. The Works and Offices; Baptism, Reading over the Acts of the Apostles, Prayers standing, Fasting forbidden all the fifty days. Dr. Cave's *Primitive Christianity*.

Chiesnus Swetaga Ducha; *Pentecost*, or sending of the *Holy Ghost*, a Feast of the *Muscovites* also; who observe,

The Feast of the *Trinity* the next day after.

Mahometan.

Perſian-Ajar, Thirty one days.

Biram, or *Easter*, immediately succeeds the *Ramadan*. viz. The great *Bairam*, which lasts three days, beginning with the first appearance of this Moon.

In it they forgive all their Enemies, thinking they have made a bad *Easter*, if they keep any Malice in their Heart.

It is the greatest Festival the *Turks* have; celebrated with Swings in the Street, to toss People in the Air; with Vocal and Instrumental Musick.

When they meet any of their Acquaintance in the Streets, they kiss, and wish mutually a good *Easter*.

Ancient Heathen.

May 15. *Mercatorum dies Festus.*

21. *Agonia.* Now, as some say.

23. *Vulcani feria.* Vulcan's High-Priest performed divine Service to *Mars*.

Jan. 1.

Jun. 1. *Marti Sacr.*

3. *Bellona Sacr.*

7. *Piscatoris Ludi.*

Modern Heathen.

From May 9. till May 19. in Acoſta's time, was kept the Feast of *Texcalipnca*, called *Tocotz*, in Mexico; of which before.

Tatrum, a Feast of the *Perſees*, kept on the 26th of *Mabār*, or *May*.

4. In Tamuz, June and July.

Jewish.

17. *A Fast.* The Tables of the Law broken. This day the *Jews* account unlucky, not only because of the Tables being broken, but the Siege begun upon this day by *Nebuchadnezzar*.

The three whole Weeks following, viz. in the Dog-days, the *Jews* abstain from Flesh and Wine, and undertake no hard Work. *Allſed*.

Epifemon burns the Book of the Law, put his Statue in the Temple. *Cefat* *idolatry*. *Scaliger*.

This Fast of *Moses*'s breaking the two Tables; the loss of their daily Sacrifice; Setting up Idolatry in the Temple; The second Siege of the City, (on the 17th of *Thamuz*, our *June*) lasts till the 10th of *Ab*, and is kept with a strict Idleness. Dr. *Addison*.

See more on the fifth day of *Ab*.

They avoid all great Business on these days, and School-masters will not beat their Scholars. *Rosse*.

Ancient

Ancient Christian.

Because the *Ancient Christians* observed so few Holy-days, rather than leave this Section quite vacant, I shall set down some Remarks and Censures of Eminent Persons, made upon the Abuses of Festivals in these latter Ages

The Sixth General Council of *Constantinople* ordained, That the whole Week, after the Day of our Saviour's Resurrection, should be thus Celebrated.

—*Christians* must go constantly to Church, rejoicing in **CHRIST** with Psalms, and Hymns, and Spiritual Songs; and give their minds to the reading of Divine Scriptures, and cheerfully enjoy the Holy Mysteries: For so (faith the *Canon*) we shall rejoice, and rise together with **CHRIST**. But by no means let there be any Horse-Races, or Publick Shews, on the aforesaid days. *Conc. Con. 6. Gen. Can. 66.*

Card. *Bellarmino*, in one of his Sermons, delivers himself to this purpose.

I cannot verily (good Hearers) explain by Words, with how great grief of mind I behold, in how perverse and diabolical manner Holy-days are celebrated in this our Age; how far perverse Men have obscured and defiled their Pious Institution, with their corrupt manners, may be understood by this, That to Strangers, and those who are ignorant what manner of Festivals those are, from those things which they may see every where done, they may seem to be not the Feasts of God, but of the Devil, and even the *Bacchanalian* Revels themselves. Yea, verily, when, I Pray, are more Sins committed, than on Holy-days? When are there more Sumptuous Feasts kept? When more Lascivious Songs heard? When

When, Bowling-Allies and Taverns more frequented? When are there more execrable kinds of Plays, Scurrilities and Fooleries? When are there more Dances, in most places, to the Sound of the Harp and Lute, than on these Days?

Mahometan.

Persian-Harizon, 30 Days.

On the Feast of St. John Baptist, in Prodigy
make Bone-fires. *Rosse,*

July 16. A. C. 622. was the time of Maho-
met's Flight; and the *Hajjia*, or *Epoche*, of the
Mahometans.

Ancient Heathen.

June 20. *Summani Sacr. ad Circ. max.*

25. Crowned Ships carried Banquets over *Tj-
ber.*

July 15. *Migratione in aliibus in alienis aedil-*

9. *Ancillorum festum.*

11. *Dude Apollinares.*

5. In Ali, July and August.

Jewish.

1. A Fast. *Aaron*, the High-Priest, died. *Sca-
liger.*

5. On the fifth of *Ab*, the Jews sit on the ground, read *Jeremiah's Lamentations*, bewail the loss of *Jerusalem*, and for ten days live severely, abstaining from all Delights. *Dr. Addison.*

Ninth day of the fifth Month, was a Fast held in respect of the City and Temple burnt; first by *Nebuchadnezzar*, secondly, by *Titus*, on the same day; which the *Jews* do yet observe with a strict Penance, going bare-foot, sitting naked on the ground, reading some sad History of the Bible, and the Lamentations of *Jeremiah* three times over. *Sam. Purchas.* Also it was decreed, That the Fathers should not enter into the Land of *Ju-
dea*. *The same Author out of Scaliger.*

From the first to the tenth Day, they abstain from Flesh, Wine, Shaving, Bathing, Marrying, Pleading, and all Delights. *Ross.*

18. A Fast. The Evening Light was put out in the Days of *Abaz.* *Scal.*

Ancient Christian.

The same Cardinal, in the procedure of his Discourse, goes on.

—Who knows not that Holy-days are after the same manner as Churches, Chalices, and Priest's Garments, Consecrated and Dedicated to G O D, and to be spent in no other than Holy Works? Which of you, if you should see any one enter into the Church with incredible boldness, and use the Consecrated Garments, instead of Prophane, the Temple for a Tavern, the Altar for a Table, the Corporals, or Altar-Clothes, for a Table-Cloth or Napkins, eating in the Sacred Patines, and drinking in the Chailes; which of us would not tremble? Who would not cry out? And now we behold the most Solemn, the most Famous, the most Sacred Holy-days, — which should be spent in Prayers, Meditations, reading holy Things, in Hymns, and Psalms, &c. to be profaned with Sacilegious Dances, Morris, Caperings, Feastings, Drinking Matches, Uncleannels, Scurrilities; and yet no Body trembles, no Man is moved,

Man

Man wonders. O Immortal GOD! What part hath Righteousness with Unrighteousness? What Fellowship hath Light with Darkness? GOD with Belial? What hath the merriment of the Flesh, to do with the gladness of the Spirit? What the Solemnities of GOD with the Feasts of *Bacchus* and his Crew? What! Those Days wherein we ought to please GOD most; shall we on them more provoke Him to anger with our wickedness! On those days in which the Spirit is to be fed and recreated; shall we in them more overwhelm him with Wine and uncleanness? *C&c.* What a madness is this! What infernal Furies affright us out of our wits? *Bellarum.*

Conc. 6. 3. 19.

Mahometan.

Persian-Temouze, Thirty one Days.

Zoulidge 10. Bairam Adgi, or little Easter, for the Pilgrims of Mecha.

Ancient Heathen.

Jul. 25. In this Month, red Dogs were Sacrificed to the Canicula.

28. Neptunalia.

Aug. 1. Baedromia.

13. Diane Sacr.

The Servants (Men and Maids) Holiday.

In

25. Mid day to Vespere, and to feast on T. 2. 12.

referring unto vespere, Q. Q. Q. to midday betw.

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11. *In Elul, August, September.*
Jewish.

17. *A Fast.* The Spies that brought an ill Report upon the Land, died.

22. *Xylophoria.* On this Day it was the custom for every one to carry Wood to the Temple, to maintain the Fire at the Altar. *Pseudo, out of Josephus, de Bell. Jud. l. 2. c. 17.*

Ancient Christian.

Sept. 1. The *Muscovites* celebrate the first Day of their *New-Year*, deriving their *Epoche* from the Creation of the World, which they believe to be in *Autumn*: accounting it to the Year (1692. of CHRIST) 7200. Years from the Creation, according to the Opinion of the *Greek* and *Eastern Church*. *Voyages and Trav. of the D. of Holst. Amb.* p. 14.

Their Procession on this Day consisted of above 20000 Persons, viz. the Patriarch, 400 Priests, all in pontifical Habit, carrying many Banners, Images, and old Books open, coming out of one Church, and the Great Duke, his Chancellors, *Knez* and *Bojares* out of another place: The Patriarch with a Mitre on his head, and a golden Cross in his hand, beset with Diamonds, gives it the Great Duke to kiss; which done, the Patriarch Blesses him, and all the People, wishing them all Prosperity in the New Year. *Idem.*

Sep. 8. The Feast of the Nativit of the Bleſſed Mother of G O D, kept by the *Muscovites*.

Sept. 6. The Manifestation of CHRIST on the Mount.

Sept. 13. The Assumption of the Mother of GOD.

Both Feasts of the Muscovites.

Mahometan.

Persian Ab, Thirty One Days.

Mahayrim, the first day (which my Author makes to answer to July 15th.) is *Ayschoor*, or the Feast of the death of *Imam Hussia*, a mournful Festival, and lasting 10 days; in which time they wear black, no Man shaves, go not to the *Bagnio's*, debauch not, abstain from their Wives: during these 10 days the Gates of *Paradise* are open for *Mahometans*, who die them. *M. de Theus.*

The People black all their Bodies, go naked about the Streets, crying *Hussin, Hacen, Hocen, Hussin*, till they foam at the Mouths, &c. *Tavernier.*

Turkish First Month, Mubarrem ai, Thirty Days.

The *Ramjan* of the *Mahometans*, or *Lent*, begins the first *New Moon* of *September*, and continues that whole Moon, viz. 30 days.

The last day of their *Lent* they consecrate to a day of mourning for their deceased Friends.

See in the Month *Remezan* before.

The next day after *Lent*, they go to the *Mosquits*, to hear some part of the *Alcoran*. *Vide Fasting.*

Ancient Heathen.

Aug. 17. *Portunalia.*

18. *Consualia.*

20. *Vinalia secunda.*

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21. *Vinal Rustica.*
Mysteria Magn.
 23. *Vulcanalia in Circ. Flam.*
 25. *Opiconsive.*
 27. *Volturnalia, sive Vortumnalia, v. Oct.*
 28. *Harpocratis Fest.*
 29. *Volcanalia.*
- Sept. 15. *Ludi. V. KL. qui Romani & Magni.*

Modern Heathen.

Medearum, a Feast of the Persees, kept on the 16th. of Deb or August.

In Tisri, or Ethanim, September, October.

Jewish.

**Tisri 1. The Feast of Trumpets, Lev. 23. 23.
Numb. 29, 1, 2, 3, in Civil Account New-Years-day.**

1. This was New Moon, and Feast of Trumpets.

2. They offered Sacrifices for the Feast, for the New Moon, and the daily Sacrifices.

3. They blew Trumpets from Morning till Night. Ps. 98. 81. Either

1. To make New-Years-Day more remarkable, or in remembrance,

2. Of the Ram Sacrificed for Isaac; or,
3. The giving the Law on M. Sinai; or,

4. The Resurrection.

10. *The Day of Atonement, Lev. 23. 27. Tishri.*

minus Kippurim, the Jews long day. On this day the High-Priest enter'd into the Holy of Holies, and,

1. Offered for himself a young Bullock, for a Sin-Offering, and a Ram for a Burnt-Offering, washing himself with Water. See Book the 2d. Confession.

2. Took of the Congregation two He-Goats, letting one of them escape into the Wilderness; disburthening the Sins of the People on him; Sacrificing the other, together with a Ram.

15. The *Feast of Tabernacles, Schenopegia*, which lasted seven days, *Leviticus 23. 45.* On these Days,

1. They made Booths, and lived in them, in Streets, or the tops of Houses, with Citron, Palm, Myrtle, Willow.

2. Every Man carried a load of Boughs in the Morning, which load was called *Hosanna*.

3. On the next day they compassed the Altar 7 times, with Palm-Boughs in their hands, in remembrance of the overthrow of Jericho, crying out *Hosanna*. Hence *Dies Palmarum*.

4. They Offered 70 Bullocks on these 7 Days;

13 } 12 } 11 } 10 }
on the { 2d. { &c. to signifie the division of the 70 Nations, till the *Messiah* subdued them.

5. οσχυφορία, or *Dies Palmarum*, or *Hosanna Rabbah*, was the seventh day of the Feast, on which

1. They read the last Section of the Law, and began the first, lest they should seem glad, that it was ended.

2. They brought Store of Water from the River *Shiloah* to the Priest, who with Wine poured it on the Altar, and sang Isa. 12. 3. *With Joy shall ye draw Water out of the Wells of Salvation*. Vid. John 7. 38.

¶ Fall. They plucked out the Eyes of

23. *Gaudium Legis*, or *Festivitas Legalis*, a Feast in remembrance of the Law, when the last Section is read, and at the same time the Law is begun again; that the Devil (say they) may not tell G O D, That *Israel* is weary of the Law. Dr. Addison.

Ancient Christian.

Sep. 14. *Vremirna wozduj senja Chrefta*, or the Exaltation of the Cross, a Festival of the *Muscovites*.

Bishop *Laximer*, in a Sermon of his to the Clergy, delivers himself in this manner,

"Do ye see nothing in our Holy-days? of the which very few were made at first, and they to set forth Goodness, Vertue and Honesty. But sithence, there is neither mean nor measure, in making new Holy-days: As who say, This one thing is serving GOD, to make this Law that no Man may work. But what do the People on these Holy-days? See you nothing, Brethren? If you see not, GOD seeth: GOD seeth all the whole Holy-days to be spent miserably in Drunkennes, Glotting, Strife, Envy, Dancing, Diceing, Idlenes, and Gluttony. Thus Men serve the Devil; for GOD is not thus served; albeit ye say ye serve GOD. —The Devil hath more Service done unto him in one Holy-day, than on many Working-days. —Rich Men flow in delicates; —the Poor may not work, unless they will be cited, and brought before our Officials. Were it not the Office of good Prelates to consult upon these Matters? —Ye shall see, my Brethren, you shall see once, what will come of this winking.

Mahometan.

Perſian Eiloul, 30 Days.

Some time after the Feast of *Hussein* and *Hecen*, the *Perſians* celebrate the *Feast of the Camel*, in remembrance of *Abraham's* Sacrifice ; for they say it was a Camel, and not a Ram, which was sent to reſcure *Iſhmael* (not *Isaac*). *Tavernier*.

Turkish Sepker ai, 29 Days.

Sept. 20. i. e. Forty Days after *Aſchour* is a Feat called *Serten*, i. e. dead body; because, ſay they, the Head of *Huſſia* being cut off, was of it self-joined to the body 40 days after : kept with great rejoicing, Alms, not ſhaving the head from the first of *Aſchour* (by ſome) till this of *Serten*. *M. de Theru*.

Ancient Heathen.

Sept. 30. *Epulum Minervæ.*

Meditrinalia.

On this day they taſted the first New Wine.

Octob. 1. *Pyanepſia, ſen Panopſia Apoll.*

10. *Oſchophoria*, i. e. *Ramalia*, Feats at *Athens*, instituted by *Thesens*, when he returned Mourning from *Creet*, upon Intelligence of the deceafe of his Father *Egeus*, in which the Nobleſt Youths carried Vine-branches into *Minerva's* Temple.

Jewish.

8. In Marchesuan. October, November.

7. A Fast. They plucked out the Eyes of *Zedekiah*, &c.

Ancient Christian.

I came my self (*said the aforesaid Bishop*) to a place, sending word over night to the Town, that I wold preach next day (a Holy-day); When I came, the door was fast locked: I tarried there half an hour, or more; at last the Key was found, and one told me, "Sir, this is a busie day with us, we cannot hear you; 'tis *Robin Hood's Day*: the Parish are gone abroad together for *Robin Hood*. My Rochet was fain to give place to *Robin Hood's men*, a Traitor and Thief! *Bp. Latimer's Serm.*

Cardinal Pool, in his Platform of Reformation, (A. 1555.) here in *England*, requires the Bishops to preach every Sunday or Holyday. *Dr. Burnet's Hist. of the Reformation.*

The Council of *Trent* requires Arch-Presbyters, Parish-Ministers, and all that had Cure of Souls, either by themselves, or if hindered by any lawful impediment, by others (fit persons) to feed the people committed to their charge with wholsome words according to their own and their Capacity upon Holy-days, and Solemn Festivals, &c. *Decr. Sess. 4. Conc. Trident.*

A second Head of *Cardinal Pool's Reformation* was, For the putting away of all Feasting in the Festivities of the Dedication of Churches. *Dr. Burnet's Hist. of the Reformation.*

*Mahometan.**Persian-Techrion el-avel, 31. days.*

10th day of *Rebiulewel* is kept the Feast of *Omar Keschadiade*, in honour of an Illustrious Miller. *M. de Thev.*

12th day of this Moon *Mahomet's Birth-day* is celebrated, by lighting Lamps round the *Mina-*

Turkish-Rabinewel ai. 30 Days.

In the morning the Grand Seignior goes to the New *Mosque*, where he causeth Sweet Meats and Sherbet to be brought from the Seraglio, and after Prayers, all eat and drink of them. *Made They.*

On this day the Poets make Sonnets in the praise of *Mahomet*, which they rehearse publickly, and are rewarded accordingly; and Boys (in Fez) carry Wax Torches to School, which they light before day, and let them burn till Sun-rising; all this while singing *Mahomet's* Praise. Candles are on this day presented to the King, of incredible height and bigness, who that night hears all the Law read. *Ross.*

Ancient Heathen.

OCT. 28. *Mysteria minora.*

29. *Libero Sacrum.*

Nov. 1. *Jovis Epulum.*

Ambersteria, seu

Bacchanalia.

Sr. Thomas Herbert in his Travels in the E. Ind. dies thought he found some remainders of this Festival in *Casta*, as he guess'd by the distinguish't frisks, and nightly pastimes the women practice. There they covered themselves with skins, adorn'd their heads and bodies with *Leys*, in one hand holding a leav'd *Tarbolin*, and Cymbals of brass or Timbrels in the other, attended by many boys and girls, rambling like distract people up and down, and striving to rend the air with their continual clamours. *Sr. Tho. Herbert.*

Modern Heathen.

*Honeysweet adorandum, a feast on the 30. of Septem.
ber dñe d. or Octob.*

*Jewish.*9. *In Chislen; November, December.*

Chislen. 25. The feast of Dedication, Ἑυκαίνια, in remembrance of the Dedication of the Altar, (appointed by *Judas Macchabæus.*) as also of their deliverance from *Antiochus* and his Idolatry.

Vid. 1. Macc. 4. 59. Joh. 10. 22.

It lasted seven days.

28. A fast. *Yehojakim* burnt the Roll, which *Baruch* wrote from the mouth of *Jeremy.* *Scal.*

Ancient Christian.

Nov. 21. Vedenia prizite bogorodice, or the oblation of the Blessed mother of God. A Festival of the *Muscovites.*

Mr. Hales of Eaton, in one of his Sermons, complains we bring the Church and Kitchin together; for when we celebrate the memorial of any Saint, Apostle, Martyr, do we not call this solemnity their Feast, and accordingly solemnize it with excesses of cheer? *Stultum est nimis saturitate honorare velle Martynos.* *Hierom.* The Ancient *Ethnics* were wont to celebrate their θεατικ, feasts of Sobriety and fasting in the honour of their *Drunken God Bacchus*; upon the like fancy Christians appoint Feasts in the honour of Temperate Saints. The Church of *Rome* to this Jap the reliks and ashes of Saints in silk and costly stuff, and shrine them in silver and gold; whereas when the Saints themselves were on Earth, and their bodies living Temples of the Holy Ghost, they would have thought themselves much wronged, if any such costly ornaments should have been employed about them. We think, that God and the Saints are like us, and taken with such things as please us.

Ma-

Machiavel, in the life of *Castruccio Castracano*, a Gentleman of *Luca*, tells, that he delighted much in often feasting; and being reproved, answered, If feasting were not a good thing, men would not honour God and the Saints so much with it. Lo, here the natural consequences of Church-Feasts! It is an Apology for Luxury.—

—It was a Custom in the Churh in sundry places, for all young and old, upon the Vigils of the Martyrs, to come together by Night, and meet in Church-yards; and Eat and Drink on the Tombs of the Martyrs. *Vigilantius* reproved it; and justly, for *nox, vinum, Mulier, &c.* Night, Wine and Women, &c. This put S. *Hierom* into a fit of Choler; by common consent this Custom was laid down,

Mahometan.

Perfian Tebrion-el ilani, 30 Days.

26 of this Moon at Night *Mahomet's Ascension* to Heaven from the *Alborob*, is celebrated as a great Festival.

Turkish Rebiul abbir ai, 29 Days.

Ancient Heathen.

Nov. 15. Ludi Plebei.

24. *Brumalia.*

Dec. 1. Fortune muliebris fest.

3. *Posidonia.*

5. *Faunalia.*

11. *Alcyonii dies.*

14. *Brumalia & Ambrosia.*

Mo.

Modern Heathen.

Medusat, a Festival of the Persees, kept on the 11th of Adebose, or December. This, as all the other is kept in memory of the Creation, or monthly benefits. Sir Tho. Herb.

*10. In Tebeth; December, January.**Jewish.*

8. A Fast. The Law was written in *Greek* in the days of K. Ptolomy. Darkness for 3 days over the world. *Scal.*

4. Fast; for turning the *Bible* out of holy *Hebrew* into profane *Greek*. Dr. Addison.

9. Our Masters have not written the Cause why this Day was marked for a Fast. *Scal.*

10. A Fast. *Jerusalem* was besieged by the King of *Babylon*. *Idem*, and Dr. Addison.

Ancient Christian.

Dec. 25. *Rofostua Christoua*, The Nativity of Christ, a Feast of the *Muscovites*.

Epiphany, *Christmas-day*, γενέθλια, Στοφηνία.

Naz. Orat. 38, Observe;

1. The Time. In *January*, on *Epiphany-day*, probably in the *East*. Clem. Alex. saith, ἐν τούτῳ τῷ πρώτῳ οὐάκων καὶ εἰπόδι. So Lydius. In Emend. Temp.

Upon Advice from the *West-Churches*, they changed it to Dec. 25.

S. Chrysostome Serm. 31. Tom. 5. saith, it was not above 10 years, since in that Church (*Antioch*) it began to be kept on that day, and offers several reasons to prove that to be the day. S. Am-

S. Ambrose Serm. 13. Length of nights had possessed the whole day, had not the coming of Christ shined gloriously in the very shortness of days, &c.

S. August. Our Lord was born on the eighth of the *Calends of January*, when the days begin to lengthen. *Ang. in Psal. 132. et de Trin. l. 3. c. 5.*

So Orosius on the 8th of the *Kal. of Jan.* *Orof. l. 7. c. 2.*

S. Bernard. Christ was born in the winter. *Bern. in Nat. Dom. Ser. 3.* So *Nicephorus, Hist. Eccl. l. 1. c. 12.* *Chemnitius, Genebrard.*

So the *Arabian, Persian, and Syriac Churches.* Mr. Greg. *Notes and Obs. Scaliger, H. Broughton, Jacob Capella, Alsted,* say Sept. or Octob.

2. The Antiquity: In the 2d Century 'tis mentioned by *Theophilus Bishop of Cæsarea.*

Next, by the Decretal Epistles: but those suspected.

Next, by *Nicephorus, H. Eccl. l. 7. c. 6.* Who tells of *Dioclesian* burning a whole Church of Christians assembled to celebrate that Festival.

Dr. Brown in his Travels saith, the Festivity of *Christmas* is observed at *Vienna*, much after the same manner, ceremonies, and solemnity, as in *Italy.* p. 152.

Jan. 6. Epiphany, properly so called, from the appearance,

1. Of the star.
2. The Trinity at Christ's baptism.
3. The Divinity at *Cana.*

Jan. 6. Boze Faulenia, or Chreſchenia, Epiphany: A Festival of the *Muscovites.*

At *Vienna* the old Custom of chusing K. and Q. was observed: Count *Lefly* happened to be King, the Emperor laid the Cloth, and the Empress filled out wine, &c. Dr. Brown's *Trav. p. 152.*

*Mahometan.**Persian-Ranon el-avel, 31 days.*

On *Christmas-Eve*, in *Fez* they eat Sallads of green Herbs. *Rosse.*

*Turkish-Dgiamazil ewel, 30 days.**Ancient Heathen.*

Dec. 17. Saturnalia, proper to men : lasting 3 days. To which were added *Sigillaria*, to make up 7 days.

At this Festival they had Feasts, Dancing, filthy Song, New-years-gifts (*Strenas.*) The Heads of Slaves were covered with a Pileus, as a Symbol of Liberty ; and attended by their Masters.

Dec. 19. Opalia & Saturnalia.

The Druids at the End of the Year Offered Oke-branches to *Jupiter*, crying, *Come to the Oke-branches, the New Year.*

Dec. 21. Angeronalia, Angerona Dex. Macrobius. Herculi & Cereri de Mulso. Idem.

22. Feriae Laribus dicatae. Compitalia. Ludi Laribus.

23. Feriae Jovis. Larentinalia. Plut. Var. Ovid.

24. Juvenalis dies, Octavus Saturni, additus. Suet. unde & Juvenales ludi.

Jan. 1. Jani & Junonis.

Gamelia Junoni.

8. Sacrificium Jani.

9. Agonalia.

11. Carmentalia, a Feast dedicated to *Evander's Mother*, Solemnized with the recital of Prophetic Verses.

12. Compitalia, Solemnized in Streets and Highways, where the Heads of Poppies and Onions were Offered up to the *Lares*, instead of Infantes, which

which had been Offered before, till prohibited by
Junius Brutus.

Modern Heathen.

The Saxons called *December Gisli*, from the Conversion of the Sun, and encrease of the Days, from *Gisil*, a Wheel, in Gothic: And in the old *Runic Faſti*, their Feast was signified by a wheel; which lasted 12 days, whereon they Feasted, and ſent Presents one to another, and offered Sacrifice to the *Sun*, to exprefs their Joy for the Return of the *Sun*. Dr. *Stillingfleet*.

I I. In Sebat, January, February.
Jewiſh.

5. A Faſt. The Elders dye that were the Equals of *Joshua* the Son of *Nun*. *Scal.*

23. A Faſt. All the *Israelites* gathered together against *Benjamin*; because of the Harlot and Idol of *Micha*. *Scal.*

Ancient Christian.

Sr. *Matthew Hale* had for many years a particular Devotion for *Christmas* day; and after he had received the Sacrament, and been in the performance of the publick worship of that day, he commonly wrote a Copy of verſes on the honour of his Saviour, as a fit expreſſion of the joy he felt in his Soul at the return of that glorious Anniversary. There are seventeen of those Copies printed, which he writ on ſeveral *Christmas* days. *Dr. Burnet, in his life.*

Feb. 1. *Ignatius* Bishop and *Martyr*. A Popiſh Festival.

Feb. 2. *Stratenia Gospoda Boga, Candlemas-Day*, a Faſt of the *Muscovites, Papiſts, Protestants, &c.*

With the *Papiſts*, upon this day is a Proceſſion in memory of that proceſſion which *Joseph and Mary* made to the *Temple*: This Faſt was iſtituted in the

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the time of *Justinian*, upon a great mortality which then happen'd, and Candles this day are carried with great solemnity, to shew that *our light should shine before men*; that Christ, who was this day presented in the Temple, is *the true light of the world*; and that like wise Virgins, whereof *Mary* was the chief, we should have our lamps ready.

Feb. 10. *William Confessor.*

Mahometan.

Perisan Kanon el-sabi, 31.

Feb. Turkish Dgiamazil abbir, 29 Days.

Ancient Heathen.

Jan. 13. *Tibicinae habita multibri Urbem Infrabani. Plnt.*

Jan. 15. *Caementalia relata, et Porrire et Postverte.*

Jan. 24. *Circa hoc tempus, Sementine Feriae, non statu quidem, sed indicta.*

29. *Equirria in Campo Martio.*

31. *Sacra deis Penat. qui Patrii et Urbani dicti sunt.*

Feb. 1. *Lucaria.*

Elaphobolia.

Dianae sacra, a cervis dicta.

Feb. 13. *Fanni festum et Jovis.*

15. *Lupercalia, the solemnities of Pan; where-*

in; 1. A dog and two goats were offered.

2. Two Noblemen's Sons were to have their foreheads dipped in milk, and dried up with wool.

3. The youths must laugh, and cutting thongs out of the goat-skins, must run naked through the streets (their privities only covered) and strike all they meet; especially young wives, to help conception and safe Travell.

12. In Adar; February, March.

Jewish.

7. A Fast. *Moses* our master died, who rests in peace. *Scal.*

9. A Fast. The School of *Sammai* and the School of *Hillel* began to contend amongst themselves. *Idem.*

13. A Festival. *Nicanor* is slain. *Scal.*

Adar, 14 and 15, *Purim*, or the Feast of Lots, *Estib.* 9. 21.

Instituted by *Mordecai* in remembrance of the Jews' deliverance from *Haman*, before whom lots were cast daily for destruction of them.

On these two days, they read the book of *Heseker*, and at the mention of *Haman* beat with fists and hammers upon the benches and boards. Otherwise they spend the time in Bacchanal riots and excess: for (as Dr. *Addison* tells us) they have a rule, that at this time they should drink, till they cannot distinguish between *Cursed be Haman*, and *Blessed be Mordecai*, which are expressions in the service of the day.

Ancient Christian.

Mar. 1. St. David's Feast is celebrated especially by the Inhabitants of Wales, whose Tutelar Saint he is reputed to be, and accordingly is put in the *Papish Kalendar*.

Mar. 7. Tho. Aquinas, a St. of the *Roman Catholice*.

Mar. 12. St. Gregory the Great. Pa. Rom.

Mar. 17. St. Patrick Bishop celebrated in the *Papish Church*.

*Mahometans.**Persian Chaabat 28. or 29.*

4th. Day of this Moon, they have prayers in their *Mosches* till mid-night : and then return home and feast.

This Festival is because of the *Lent*, which comes two months after.

Turkish Redgeb ai. 30. d.

Mar. 1. Called by the *Persians Schenai*, the *Persians* solemnize a feast which they call *Chumma hater*, in memory of *Haly's* taking possession of the estate of his *Cousin* and Father in-law *Mahomet*.

Mar. 3. Another called *Tzar Schembesur*, i.e. the 4th sad *Sabbath*, because, say the *Persians*, tis an unlucky day : on this day they shut their shops, work not, put away no money, lest they should do nothing else all the year after, I swear not, nor make any debauches.

Ancient Heathens.

*Feb. 18. Quirinaliorum Scutitorum Ferie.
Fornacalia indita deo Fornacali.*

Sacra Feralia, diis Manibus.

19. Deo Mute.

20. Charistia, i. e. Sacra Cognatorum, when Relations met, and bestowed gifts mutually.

21. Terminalia.

27. Equiria in Campo Mart.

Mar. 1. Matronalia, or the *Womens Saturnals*; *feminae Calende*. The day on which anciently the *Sabine* Dames decided the Battle between their parents and husbands. On this day the more dainty women sat at home in great chairs richly adorned, receiving gifts, &c. In

In Romulus's time the year began on Mar. 1.

14. *Equiria altera, apud Tyberim, vel si aquis increverit, in Calio Monte.*

Anna Perenna. Parricidium, viz. Jul. Casaris.

Modern Heathens.

Houly, a Feast at full Moon in February, kept in the E. Indies (in Caboul) with great devotion, the Pagods filled with people, who come to pray, and make their oblations there, cloathed in red, visiting their friends in *Masquerade*, dancing by companies in the streets to the sound of Trumpets; those of the same tribe eat together, and at night make bonefires; ended with a child shooting arrows to the figure of a Giant, to destroy him; i.e. a Giant killed by Crutchman (God.) *M. de Thev.*

Medusernum A feast of the Persees kept the 15 of Fez'e or February, in memory of some monthly benefit.

Jewish.

1. The *Sabbatical year*, every Seventh year. To signify that they and theirs were the Lord's.

1. On this year they did not till the ground.

2. They discharged their Debtors, and released the Debts.

And this to teach them,

1. To depend on Providence.

2. To mind them of *Adam's* fruitful Paradise.

3. To mind them of the Everlasting Sabbath, peradventure to commence from the 7000th Year.

ב אלפי חורב אלפי חורה ב אלפי ימיה המשיחי

Elie. dict. ex Talm.

2. *Jubilee*, from וּכְלָם a Ram's Horn, or Trumpet, *Josb. 6. 4.* or *Jubal, Gen. 4. 21.* Every Forty Ninth Year.

On this Feast,

They, 1. Restored Lands to the first owners.

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2. Released Servants.
3. Preserved the Tribes distinct.
4. It served for computation.
5. They were put in mind of our Spiritual Jubilee under Christ, by whom we are restored to our Land of Canaan, and released of our Servitude, and this signified too by the sound of the Gospel. *Zach. 9. 14.*

As in the Babylonish Captivity; so in the Dispersion since Christ, they keep no Jubilee. *Rosse.*

3. Ever, without ceasing, denoted by the Fire continually burning upon the Altar. *Lev. 6. 12.* And again, *Holiness becomes thine House for ever.* And again, *Pray without ceasing.*

Ancient Christian.

In imitation of the Jewish, Pope Boniface 8th, instituted A. C. 1300. the Popish Jubilee to be observed every 100th year : which Clement 6th, abridged to every 50th. year.

Ancient Heathen.

Amongst the Greeks,

1. *Olympia ; Games*, instituted by Hercules in Honour of Jupiter; celebrated every Fifth year, or 50th Month, by

1. Running.
2. Leaping.
3. Quoiting.
4. Wreathing.
5. Hurling.

Five Exercises.

The Conquerors reward was a Crown, with the Branch of an Olive Tree.

Amongst the Romans.

2. *Lustrum*, The Purgation of the City by Sacrifice every fifth year ; at which time the Censors went out of their Office, and the Fee-Farm Rents were paid ; and then they Sacrificed a Sow, a Sheep, and a Bull in the Field of Mars, to atone the Gods, and purge the City.

3. *Ludi*

3. *Ludi Seculares*, called also *Tarentini*, from a place in *Rome*: Celebrated every 100th year, lasting three days, in honour of *Diana* and *Apollo*. The Young Virgins and Men were wont at this time to sing Hymns (*Paeans*) to *Apollo*. *D' Assigny*.

The Fire of the Vestal Nuns, among the *Greeks* first, and afterward the *Romans*, seems derived from the *Mosaic* Institution.

The old *Africans* also, whose chief Gods were the Sun and Fire, kept Fire continually burning on their Altars. *Rosse*.

Modern Heathen.

Toxcoot, a kind of *Jubilee* in *Mexico*, in Honour of *Tezcalipoca*, kept in *Mexico*, when there was given full Indulgence and Pardon of Sins. In this day they did Sacrifice a Captive, which resembled the Idol. *Purchas*.

Every Twelfth Year, in the City of *Quilecure*, (in *Malabar*) is a jubilee kept to the Honour of their Idol, in which the King of that place, on a Scaffold, covered with Silk, before the People, washes himself, Prayeth, and having cut off his Nose, Ears, Lips, &c. at last cuts his own Throat, as a Sacrifice to his Idol. His Successor is bound to be present, and to act the same Tragedy on himself next Jubilee. *Rosse*.

The *Pyree* of the *Persees* in the *E. Indies*.

In *Perse* they had many *Pyree* (or God-Fires) not made of common Combustibles, as Wood, Straw, Coals, &c. nor blown by any Bellows, &c. but kindled with Lightning, or a Burning-glass, &c. Some to this day remaining above 1000 years (as some say) unextinguish'd. *Sir T. Herb.*

15. The Peoples Reverence in Divine Worship.

Jewish.

With what Reverence the Jews were required to perform their Prayers and Publick Service antiently, may be collected out of Sacred Scripture.

Now they Pray Girt, standing upright, Face *Jerusalem-wards*, with Hand on the Heart, and Head stooping, abstaining strictly from Belching, Yawning, Spitting, Breaking Wind, &c.

Before their Synagogue they have an Iron fastened, to make clean their shoes, according to Solomon's counsel, *keep thy foot, when thou goest into the House of God:* When they enter they put off their pantashoes. *Exod. 3. 5.* at entrance they pronounce some part of *David's Psalms*, and must enter with fear and trembling. *Purchas.*

See more in the chapter of *Respect to places of Worship.*

Ancient Christian.

They were required.

1. To come to Church;

1. In comely apparel, with a grave pace, silence, chaste body and mind. *Clem. Alex. p. ad.*

2. To use a modest voice, order, reverence in prayer. Not to throw about their prayers with a wild and confused voice, or disorderly prattling.

Cyp.

3. Men

3. Men with their heads bare, as ashamed to look up to Heaven.
4. Women covered. *Tertull. de Virg. veland.*
5. Hands lift up to Heaven (a posture common to both Jews and Gentiles, &c.) and expanded in form of a Crois. *Tertul. de Orat. c. 11, Apol. c. 39.*
6. Kneeling most usually.
7. Standing on Lord's days; sitting ever held rude, &c.

Tertullian falls heavy on some, that clap'd themselves down upon their seats, as soon as ever prayer was done, and down-right charges it as against Script.

8. Praying towards the *East*. Either because that

1. Was the most excellent part of the Creation.
2. Paradise was in the *East*. *Basil. Const. App. l. 2.*
3. Or in resp. of Christ the Son of Righteousness. *Clem. Alex. sirom, l. 7. Athan. &c.*
9. Standing usually at Sermon-time: None sitting but the Bishop and *Presbyters*. *Optat. de scism. Donat. l. 4.*

Except. In some *Transmarine Churches* (perhaps *Western*) the people had seats. *Ang. de Catech. rurib.*

It was part of the Deacons office to call on the people. Οὐαὶ ταῖς κακάς, in respect of body and mind. *Chrys. de incomp. dei nat. Hom. 4. et Liurg. Gr.*

10. Especially at the Gospel; A general custom. *Sozomen* wonders at the Bishop of *Alexand.* that he did not rise up at the Gospel; a thing (faith he) which I never saw or heard in any other place. *Hist. Eccl. l. 7. c. 19.*

Philostorgius saith of *Theophilus* the *Indian Bishop*, that amongst other irregularities he corrected in those Churches, this was one, sitting at the lessons out of the Gospels. *Hist. Eccl. l. 3. n. 3.* *Constance M.* when *Eusebius* was making a *Pagan* gyrick before him in his Palace concerning our

Saviour's Sepulcher, would not sit down, and when *Eusebius* besought him to sit upon his Throne, yet would not; and when *Eusebius* in compliance would have broken off and done, he call'd on him to go on, and when besought again he would still stand.

11. People were forbid to depart till after the blessing. *Cone. Aurel.* c. 22.

Mahometan.

1. The *Mahometans*, after coming into Church, say, softly (or aloud, if they please) *I will imitate that Imam in what he doth.*
 2. Next, they put their hands upon their shoulders, and say, *Allah akber, i. e. God is great.*
 3. Then lay their hands one over another, upon the Navel, and say softly some Prayers to themselves.
 4. They still keep their face to the Keble.
 5. At the end of every Prayer, prostrate themselves on the ground, and cry, *Allah akber.*
At *Sabahnamaz*, they prostrate 8 times.
At Noon 20 times.
At the *Quindiy*, 16.
At the *Azabannamaz* 10.
At the *Tatzinamaz*, 24.
 6. They never prattle, nor talk in their Möschs; but carry themselves with great Reverence.
 7. They turn neither this way nor that way, whatever may happen. *Ad. de Thevenot.*

Ancient Heathen.

The people were obliged both among the Ancient Greeks and Romans, to a grave Comportment, all profane and rude persons being driven away: And when any Sacrifice was offered, both the Priest and People, that offered, laid their hands on the Altar, to signify their free consent and heartiness of Devotion.

Modern Heathen.

In the *Becar* (a Province of the *East Indies*) when the people come to their Pagods, having taken directions from their *Bramens*, they anoint their bodies with Oil, and say their Prayers, and depart. *M. de Thev.* — But first they present their Oblations to the Idol. *Idem.*

The *Persians* are covered on their Heads all day long with their Shasks, not excepting the presence of their King, nor their set times of Devotion. Sir *Tho. Herbert.*

16. The Rule of Worship.*Jewish.***1. Ἑγγράφα.**

Moses,

The Prophets,

The Psalms.

H. Scripture,

Hamm-kra.

Reading.

2. Ἀγερῶν. viz.

Διττέων, A Secondary Law, consisting in Traditions for many Years unwritten, or dispersed without Order, till after our Saviour's time, and then by *Rabbi Juda* reduced to Aphorisms, which afterwards became of great Authority with all the Jews. The Book is called *Mischna*, i. e. *Διττέων*: Its parts are as followeth.

1. *Zeraim*, of Fruits and Seeds, &c.2. *Mord*, of Fast.3. *Naschim*, of Women, Divorces, Diseases.4. *Nezikim*, of Losses.5. *Kodachim*, of Sacrifices and sacred things.6. *Taboroth*, of Purifications. *Hottung.*

Their Religion is contained in the Old Testament and *Talmud*. *M. de Thevenot.* For, say they, *Moses* was not with God on M. *Sinai* 40 Days and 40 Nights, to keep *Geele*. *Purchas.*

Canons also were made by the *Sanhedrim*, and varied in several Generations, about the Times of Morning and Evening Service, the Number of Prayers to be said daily (which at last grew to be 18), &c. *Dr. Lightfoot.*

To study and read the *Bible* is a Virtue and not a Virtue; i. e. a small Virtue; but to learn their *Mischna*, or *Talmud*-Text, is a Virtue worthy Reward; and to learn *Gemaram* (the Complement of the *Talmud*) is a Virtue so great, that none can be greater. *Purchas ex Tract. Banamaziah.*

Ancient Christian.

1. *H. Scripture.* Our pious Fathers fetcht their Weapons against the Hereticks out of no other Armory than the Scripture: *Augustine* against *Patilianus* the *Donatist* faith, Let not their words be heard among us, *I say*, or *you say*; but let us rather say, *Thus saith the Lord*: *Jerome* faith, whatever things are asserted as deliveteit from the Apostles, without Scripture-Testimony, are smitten with the Sword of God: *Ambrose* to *Gratian* the Emperour, Let the Scriptures be asked, *faith be*; Let the Apostles be asked; Let the Prophets be asked; Let Christ be asked. *Jewel's Apol.*

I adore the fullness of Scripture; Let *Hermogenes*'s School shew that it is writ; if not writ, let him be afraid. *Tertul.*

2. *Traditions.*

Of which *Tertullian* speaks in these words:

I will begin with *Baptism*; where coming to the Water, we testify before the President, That we renounce the Devil, his Pomps and his Angels; then are we thrice dipt, answering somewhat more than Christ commanded in his Gospel: The Sacrament of the Eucharist, which our Lord instituted after Supper,

Supper, we partake of in our meetings before the Day ariseth; we think it wickedness to fast, or to pray kneeling on the Lord's Day; we kneel not from Easter till Whitsuntide: Whenevver we go forth, or come in, or whatsoever we are conversant about, we sign our foreheads with the sign of the Crois: And if you do require a Law of Scripture, for these Observations, you will find none: Tradition will be alledged as the Author, and Custome the confirmator of them. *de Corin. Mil. c. 3. 4.*

Vincençius Lirinensis saith, he many a time, and with much industry and attention, enquired of Holy and Learned Men, how he might, by a certain general and regular way, discern the Truth from Falshood, &c. and he always received this kind of Answer: First, by the Authority of the Divine Law; and, secondly, by Tradition of the Catholick Church: Because, *said he*, tho' the Scripture be perfect, and more than sufficient for all things, yet by reason of its heighth, it is diversly interpreted: Let us endeavour to hold that which hath been believed every where, always, by all. *Vin. Lirin. Commonit. c. 1, and 3.*

Mahometan.

Mahomet distinguisheth the Law into,

1. Written, viz. The *Alcoran*, so called from *Al*, this, and *Koran*, Reading, of 124 *Azoaras*, or chapters.

On the Cover of which they write, *Let none touch this, but he that is clean.*

Their Liturgy is in the *Arabian Tongue*, not understood by many of the common people.

The Priests never touch their *Alcoran* without an Expression of much outward Reverence.

So the people at seeing or hearing of it read, shew much attention, affection and reverence.

The *Alcoran* written in Heaven, and sent in the month *Ramadon*.

They

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They lift it to their heads, before they read it.
It hath no method, or order in it.

2. Unwritten, viz. the *Sura*, or *Ajasma*, Traditions, wherenf *Bochari* hath published 7275 Titles or Apothegms.

Most of the *Mahometans* do firmly believe them all, called therefore *Populus Sura*.

A. B. They receive the Decalogue of *Moses*, and cause it to be observed by all. *M. de Theven.*

Ancient Heathen.

1. Written,

The *Romans* had the Books of *Sibylla Cumana*, kept by a College of 8 Pontiffs, with a Chief, whose Office it was to regulate all the Ceremonies, relating to the Worship of the Gods. *Gaius*.

What Rites of Sacrifices and Worship were to be observed, were not only diligently prescribed in the Laws of Sacrifices, but by the Oracle of *Apollo* enjoyned to be observed with much Accuracy. *Nat. Com.*

2. Unwritten.

The *Druids* of *Gaul* held it not lawful to commit their Verses (of which they had a great number, containing the mysteries of their Discipline) to writing. *Cesar. Comment.*

Modern Heathen.

1. The *Hindoos*, or *Indians*, call the book of their Law, *Shester*, (or the book of their written word) which hath been transcribed in all ages, ever since the first delivery of it, (not long after the Creation, as they say) by thee *Bramins*, out of which they deliver Precepts unto the people: *Fic.*

1. Thou shalt not kill any living creature,
Cic.

2. To observe times of fasting, and hours of
watching.

3. About

3. About Festivals, &c.
 4. To take their food moderately, &c.
 5. Help the poor as far as possible.
 6. Not to tell false Tales.
 7. Not to steal.
 8. Not to defraud.
 9. Not to oppress.
 2. The *Persees*, in their book of Religion, have these Precepts; the book called *Zundawasian*:
 1. To have shame and fear ever with them.
 2. To consider, whether what they take in hand be good or bad, commanded or forbidden.
 3. To keep their Eyes and hearts from coveting what is another's, and their hands from hurting any one.
 4. To have a care always to speak the Truth.
 5. To be known only in their own busynesses, and not to enquire into, and to busie themselves in other men's matters.
 6. Not to entertain any other Law, besides what they have delivered to them from their Prophets.
- M. de Thevenot.*
3. The *Indian Bramins* call the books of their Religion *Bets*; which are four in number, which they say God sent to them; and that they are the Keepers. *M. de Thev.*
 - The *Gaurs* have a large Book in three parts, relating to Salvation, Dreams, and Phylick, in a language which themselves scarce understand, but by the help of other Books. *M. Tavernier, l. 4.*

Diabolical.

The Devil is very cunning, a notable Politician, *S. Paul* knew him so, and therefore uses many words to set out his Frauds. His Interest and Subtlety are the only Rules he goes by: And he Attacks all persons, he hath to deal with, according to their Genius. *Exempl. g. Balaam* a false Prophet, by Apparitions; Dr. *Dee* a Mathematician, by Magical Devices; our Saviour, by sacred Scripture; the

the obstinate Jews, by a false Messiah (a *Barcocab.*) Enthusiastical Persons, by Revelations, Dreams, Fancies; Learned Men, by Curiosities; the Religious, by Superstitions, &c.

17. *The manner of calling Assemblies.*

Jewish.

THE Jews Sounded *Trumpets* formerly.
Also they rung the great Bell *Migrepha*.

Now, about five in the Afternoon, the Door-Keeper of the Synagogue knocks at their Doors with a *Hammer*, warning them to repair to Evening Prayer. *Rosse*.

Ancient Christian.

At first, certainly, the Christians by agreement among themselves, appointed the Day and Hour before-hand, and conveyed the notice thereof by word of Mouth.

Pancirollus refers the Invention of Bells to *Pamphilus*, Bishop of *Nola*, about the Year of Christ 400. But he rather changed the use of them to religious purposes. Dr. *Holid. on Iuv.*

In *Cyprus* the Greeks are called to Church in the Morning, by one or two a Clock, by the striking on their Door with a Hammer; the Clerk uttering these words; *Christians go to Church.* Taver. l. 2. c. 2. p. 81.

The *Muscovites* have no Bells in Steeples, but in a certain Engine or Machine near the Church, in the Church-Yard; and are for the most part so small,

small, that few of them are 150, or 200 pound weight. They toll them at beginning of Service, and at the elevation of the Chalice. The Rope being fasten'd not to the Bell, but the Clapper, they easily chime many together.

The Abyssines have no Bells of Brass, or mix'd Metal; but a kind of hollow Vessels made of Wood, Stone, or Iron, more for noise than delight to the Ear. *Job Ludolph. Salmurk, &c.*

They have two great Bells in the Convent of *Niamoni*, in the Isle of *Chia*. The Turks allowing them to Christians no where else; — There are little ones in every Village. *M. de Thev.*

I passed by a Church in *Ispahan*, where hearing a great noise, I went into it; the noise was made by striking with a great Stick upon a Deal-Board, that was hung up, which the *Armenians* are forced to make use of instead of Bells; the *Perfians* not permitting them to make use of any. *D. of Holtz. Amb. Trav. p. 208.*

Mahometan.

The *Mahometans* are called to Church five times a day by a Cryer, by a Cryer, bauling aloud *Alla, Allah, Allahu.*

The *Turks* call *Etchmeasin* in *Persia*, (the Seat of one of the *Armenian-Patriarchs*) the *Church with Bells*; for they are used here, and no where else in *Turkey*, except in *Moldavia, Valachia, Mount Athos,*

The *Muezim* goes up to a *Minaret* at every *Mosque*, and stopping his Ears with his Fingers, he sings, and cries these words with all his force, *Allah ekbar, &c. i.e.* ‘God is great, God is great, —is great, —great; shew that there is but one God, shew that *Mahomet* is his Prophet, come and present your selves to the Mercy of God, and ask Forgiveness of your Sins: God is great! God is great! God is great! God is great! There is no other God, but God. *M. de Thev.*

This

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This they do five times a day, and on Friday six.

The *Faquires*, or poor Mahometan-Volunteers, that have many Disciples, call them together, when they assemble, by the Sound of a Horn, or the Beat of a Drum. *M. Tavernier, Par. 2. l. 2. c. 2.*

Ancient Heathen.

The *Persians* did call an Assembly before Day-light, saith *Strabo*, ἡρῷον κακάς περὶ βέβητον, with the sound of a Bell. *I. 15.*

The Priestesses of *Bona-Dea* at *Rome*, were called to the Service by a Horn.

Upon the Festival of Dame *Flora*, the Rabble, and idle Strumpets were called together by the sound of a Trumpet.

Modern Heathen.

In *Pegu*, the *Talapois* Summon the People to Church, by sounding a brass Bason. *Pacques broke open, Vol. 2.*

In *Mexico*, they awaked the People to Service with a Trumpet.

The *Bannians* are called to their Idolatrous Devotions, to their *Pagods* under their Trees, with the sound of a little Bell. *Sir Tho. Herk.*

In some parts of *Java*, particularly *Bantam*, they use Drums instead of Bells, which they beat with a Bar as big as a Weaver's Beam; and sometimes brass Basons. *Mandelslo.*

In *Siam*, their Pagod's have Steeples and Bells. *Tavernier.*

Upon tolling of the Bells they rise to Prayers, about 4 in. the Morning, which they repeat again toward Evening. *Idem.*

In *Tquin* also, they have Bells. *Idem.*

In *Giles* and *Amboyna*, they bring their Demon, or *Niro*, to a conference, by the sound of a little Tabor (called *Typha*) and with lighted Candles, and Words of Conjuration. *Pacquet broke open.*
Vol. 2.

Diabolical.

In *Amboyna*, to have conference with the Devil, whom they call *Niro*, they assemble to the number of 20 or 30, and call upon him with the beat of a little Drum, consecrated to this use, which they call *Typha*, *Mandeflo*.

In *New-England*, 1691. at *Salem*, one G. B. was reported by some of the Witnesses, for Summoning other Witches to a sacrament, with the sound of a Trumpet; who failed not from all Quarters to go towards the appointed place of Meeting, soon after the Sound. *Cotton Mather, in his Wonders of the Invisible World.*

18. The Parts and Order of Divine, or Religious Worship. Domestical.

Jewish.

1. PARTS OF DIVINE WORSHIP, DOMESTICAL, DAILY.
Daniel prayed thrice a day, and praised G O D; —and it was his manner so to do, *Das. 6. 16.*

David prayed at Morning, and Evening, and Noon; —Night and Day, even in his Bed, making it swim with tears. *Anns*

Anna served the Lord in the Temple with Fasting and Prayer, Night and Day, *Luke 2:37*.

GOD appointed a Lamb to be offered for a daily Sacrifice, Morning and Evening.

He that eats Bread with unwashed hands, sins as grievously, as he that lies with a Whore. *The Saying of R. Ase.*

Ancient Christian.

The Christians in Egypt continued all the six days in Devotion so earnestly, that they forgot to take their Food from Morning till Night. *Sozom. I. 6. c. 18. ex Phil. Jud.*

The People of Edessa would not be terrified from their often Meetings, through the fear of Death threatened to them. *Ruffin. L. 2. c. 5.*

1. At rising they met together, and betook themselves to Prayer, *Chrysost. Hom. 1. de Prebat.*

This was done by the Master of the House, unless some Minister of Religion were present:

Certainly they read some portion of Scripture, &c. *Dr. Cave.*

They had set Hours for Prayer, (*V. Cypr. Clem. Alex. de Orat. Dom.*) viz. the First, Third, and Sixth.

2. About Noon, before Dinner, some part of the S. Scripture was read (and the Meat being set on the Table) a Blessing was solemnly begged of GOD. *Dr. Cave.*

Theodosius, Junior, (Emperor) would not taste any Meat, or eat a Fig, before he had first given Thanks, and set it apart with the sign of the Cross. *Idem.*

3. When at Dinner, they sung Hymns and Psalms, a custom which *Clem. Alex.* commends. *Pedag. I. 2. 4. 40 p. 165.* Chrysostom greatly pleads

ancient Heathen the World.

pleads for it to be used at ordinary works, at meals, after meals, as an excellent Amulet against Temptations, in Ps. 41. Tom. 3. Cyp. Ep. 1. p. 7.

4. Every time they took the Cup to drink, they made the sign of the Cross, and called upon Christ, *Nasus*.

5. Dinner ended, they prayed; *Basil. Ep. ad Greg. Tom. 3. p. 46.*

6. Before going to bed, they prayed again, the whole family.

7. At midnight they rose to pray, and sing Hymns, *Clem. Alex. ped. p. 2. c. 9.*

This was very ancient, proceeding from their Nocturnal Assemblies, in persecutions: Afterward left off, as inconvenient; yet it continues in Monasteries,

8. Concerning Catechising, *Vide Alibi.*

They read Scripture diligently, prayed frequently, and sung Psalms alone; *Vide Sub Tit. particul.*

Mahometans.

The Mahometans are obliged by their Religion, to pray five times every day.

Most of them are careful to pray at least 3 times, and in the *Mugul's* Countrey, generally 5 times; and they make a conscience of it, from the *Mugul* himself, upon the Throne, to the poor Shepherd that attends upon his flock abroad: But they endeavour commonly to say their Prayers in Church; and if not there, they do it in their houses or fields.

Ancient Heathen.

In every family there were many little statues of Wood, &c. placed about their *Lares*, as were Sons in the House; and when any one was out of his childhood (at 16.) he hang'd the *Bulla*, which he then left off, about the Neck of the child's statue: Servants also had statues of Wool or Hay.

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The Romans had *Lores*, or Household Gods, and *Faces*, or Chimneys for them; and the ordinary people observed the *Ludi Compitarii*, Plays and Dances in the streets, in honour of them.

The Romans gave their Tables great Reverence, accounting them sacred, by laying on of the Salt-sellers, and the Images of the Gods, *Anob. 2. 42v.* *Gent. p. 87.*

The Druids procure publick and private Sacrifices, *Ces. de Bell. Gal.*

Alexander Severus had in his private Chappel the Image of Jesus Christ (amongst other Deities and Heroes), to whom he paid adoration every morning, particularly for that Precept, *Quod tibi non vis sis alii ne feceris.*

Modern Heathen.

The *Chingulaes* in *Ceilon*, besides their publick Temples, have private Chappels, little Houses, like Clolets, in their Yards, not above 2 or 3 foot big sometimes, but built upon a Pillar, 2 or 3 foot from the ground, wherein they place certain Images of the *Buddou* (or Saviour God), that they may have him near them; and do testifie their Love and Service to him, by lighting up Candles and Lamps in his House, and laying flowers every morning before him. *Capit. Knox Relat. of Ceil.*

In *Guinea* and the *East Indies*, they daub with a kind of Chalky Earth, for their Morning Devotions. *View of the Engt. Acq. in Guinea, &c.*

The *Tunquinese* adore 3 things in their Houses, the Hearth of their Chimney made of 3 stones, an Idol called *Tiesa*, Patroness of Handicrafts, and *Buakin*, which they implore when they lignt to buildin Houses. *Taqernera*

Diabolical.

1. Acts of Unbelief, Distrust, Despair, Dishonour to God, &c.

2. Injustice, Uncharitablenes, Wrath, Evil Speech, Adultery, Uncleanness, Lying, profane Swearing, Curseing, Covetousnes, Pride, Dilcon-
tent, Curiosity, &c.

3. Idlenes, Intemperance, Gluttony, Drunken-
ness: And, in a word, all neglect and remissnes in
governing the Heart, and Tongue, and Actions; in
subduing the Lusts and Passions.

Yet in the Indies they use certain Ceremonies and
Sacrifices, as do also Magicians, Spells and Invoca-
tions, &c.

19. Ecclesiastical Worship.

Jewish.

1. They sounded the Trumpets every morning at
the opening of the Court-Gates, particularly
of the Gate of Nicanor, to call the Levites, and
Stationary Men to their Desks and Service, and the
people of Jerusalem to the Temple: Also they rung
the Great Bell *Migrapha*.

2. They offered sacrifice in the Temple-Service
twice a day.

3. They read the Law twice. The Master of the
Synagogue called out one of the Seven Readers ap-
pointed for the Service of the Synagogue: Gave
him a Book to read. He read standing, in honour
of the Law.

A. B.C.

I 2

4. They

4. They expounded the Law, and made Discourses to the people.

Teaching and Instruction was always performed sitting, Dr. Lightfoot.

5. They had Prayers 4 times a day,

6. Stationary men were appointed by course to be always attending the Service of the Temple, lest they should want a Congregation (as Deputies of the people;) for the Daily Sacrifice was the Sacrifice of all *Israel*: And therefore it being impossible that all *Israel* should be present, there were chosen Representatives.

Christian.

1. The Roman Service, for 400 years thus; out of Stilling. Orig. Brit.

1. The Epistle, out of St. Paul only, Walafrid. and the Pontifical Book, Strabo.

2. The Gospel.

3. The Sacrifice.

In Celestine's Time,

1. The Epistle,

2. The Gospels,

3. The Psalms, or *Antiphone*, made out of them, the whole Choir singing each Verse *alternatus*, Walafr. Strabo, Microlog.

4. *Responsoria*, or proper Hymns, Anthems (one singing, and the whole Choir answering.)

5. The Sacrifice: No Creed, No Sermon, till Leo's Time.

The Gallican Service, Ibid.

Morning, 1. Lessons.

2. Hymns.

3. Psalms of St. Hierom's Translation, with *Gloria Patri*, at the end, in Latin.

4. Be

in the World. 117

4. Between the Psalms,

1. The Deacon did silentium indicere.

2. The people privately on their knees fell to their private Devotions.

5. A concluding Collect, *Collecta Orationis*, the Lord's Prayer commonly.

1. The Creed, appointed by the 3. Council of Toledo.

2. Prophetical Lessons: Three Books being laid on the Altar, *viz.* of the Prophets, Epistles and Gospels, *Greg. Turon.*

3. The Sermon, immediately after the Gospel.

4. The Sacrifice, in which Service were,

1. Confession of sins, *Apologia*, a particular Enumeration of sins, *Suscipe confessionem meam*, *Donec misere*.

2. Prefaces and Collects, *Contestatio*, shewing our fitness to praise God at all times.

1. A particular Collect for the Day.

2. A Commemoration out of the *Dypticks*.

3. Another Collect, *post Nomina*.

4. Another, *Ad Patrem*.

5. A Preface relating to the Saint commemorated.

6. Concluded with a *Trisagion*.

7. Another relating to the Consecration.

8. A devout Prayer for benefit by the Sacrament.

9. A Collect for the Occasion, ended with the Lord's Prayer.

10. A Conclusion for the Day.

11. A Benediction for the people.

12. A Collect after the Eucharist.

13. A short Thanksgiving, *Stillingst. ex Card. Bon.*
rerum Liturg. l. 1. c. 12.

Mahometan.

Their Liturgy is in the Arabian Tongue, not understood by many of the common People; yet is repeated by the *Moolas*, or Priests, and also by the common People.

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The *Mahometans* also rehearse the Names of God and of *Mahomet* certain times on their Heads, as the *Papists* do their Prayers.

The Dévout *Mahometans*, in a solemn manner assemble in their Mosquits or Churches, where by their *Moolas* (upon *Fridays*) some selected parts of their *Alcoran* are publickly read unto them; which their *Moolas* never touch without an expression of much outward Reverence.

And then they deliver some precepts out of it.
Purchas thus describeth their Method,

1. They Walk
2. Go with a Sober pace to the Mosquit.
3. In the *Meschit* they all turn their Faces Southwards (towards *Mecca*, as the Jews towards *Jerusalem*.)

4. The *Meizin* (or Sexton) stands up, and reads that Psalm, which before he had cryed to them in the Steeple.

5. Every one stands up holding his Hands fastened to his Waite, and bow their Heads to their Feet with great Reverence, and without stirring.

6. Then the *Imam* reads a Psalm aloud, the *Meizin* (as the *Clock*) answering.

7. This ended, they fall on the ground, and say, *Sabau Alla, Sabau Alla, Sabau Alla*, God have Mercy, &c. abiding Prostrate till

8. The *Imam* sing, again his Psalm, and then they rise.

This they do four or five times.

9. The *Meizin* with a loud voice Prays God to Inspire the Christians, Jews, Greeks, and all Infidels to return to their Law, all kneeling; and then with his hand lift up crying, *Amin, Amin*.

10. They touch their Eyes, or wipe them with their hands (as blessing themselves) and bring their hands over their Face, they depart. Out of *Mecca*.

On *Fridays* at nine of the Clock, the Priest Preaches to the People, out of the Life of *Mahomet*; after which, two little Boys stand up, and sing certain Pray-

Prayers: Which ended, the Priest and all the People, with a low Voice, sing a Psalm: and then for half an hour, they cry, *Ilelab, Ilelab, &c.* There is but one God.

After all this, one of the *Antippi*, out of the high place (30 steps high) shews to the People a Lance and Scimitar, with Exhortation to use their Swords and Lances in defence of their Religion, *Purcb.*

Antient Heathen.

The Order of the Roman Heathen Service, out of Galfridius.

1. A choice was made of the Animals, proper to the Gods. A Buck for *Mars*; a Horse and Bull for *Neptune*; a He-goat for *Bacchus*; Cows for *Cerer* and *Juno*; She-goats for *Diana*; young Kids for *Famulus*, &c.

2. They examined the Sacrifice, whether it had any Blemish or Spot.

3. They Lustrated,

1. The Sacrifices.

2. The Utensils.

3. The people present, who if they had any de-natural default, were driven away by the Herald, crying, *Procul este profani.*

4. The Priest took a lump of Burnt Coath, or Meal, mixt with Salt and Water, (called *lassefruges*, or *mola salsa*, or *Libus Adorans*) and cast it upon the Victim.

5. They killed the Victim, and if it were an Holocaust, burnt it all in the Fire; otherwise, part was reserved for the Priest, and part for them that gave it.

6. While the Beast was laid upon the Fire, the Officers held their hands upon it, and Prayed with the Priest.

Then they poured Wine into the Fire.

8. They Danced round about the Altar, and
sung Hymns.

9. The Herald called upon the Priest, *Age quod*

Modern Heathen.

The Chingulayes in Worshipping the Planets.

1. Make Images of Clay, deformed, horrible in shape, some with Tusks, some with Horns, &c.
 2. Set victuals before them; and when they do it, in case of sickness, they bring the Sick Man, and lay him before them all the while.
 3. They use Drums, Pipes, Dancing all Night and Day, at least while the Ceremony lasts.
 4. They throw the Images into the High-way, and the Victuals are eaten by Attendants and Beggars.

In Worshipping the Devils.

1. They build a new House in their Yard, like a Barn, very slight, covered with Leaves, and Adorned with Branches and Flowers.
 2. They bring some Weapons or Instruments out of the Pagods, and lay them on Stools at one end.
 3. They use Drumming, Singing, Piping and Dancing.
 4. They give away the Victuals to the Drummers, Pipers, Beggars and Vagabonds.

In Worship of the Supreme God.

1. Observe, they seldom do it, but when lesser Devils fail.

2. They

In the Woods ad F. 1021

2. They prepare an Offering of Victims ready dressed (one hath always a red Cock.)

3. They carry this Sacrifice into the Woods, and lay it down to the Honour of their great Idol.

4. There are Men before the Offering in an horrible disguise (like Devils) with Bells about their Legs, and Doublets of a strange Fashion, Dancing and Singing, to invite, if possible, the God himself to come and eat of the Sacrifice.

5. The Sick Person, on whose account this Service is performed, is all the while present, Cap. Knox.

In *Guinea*, and the *East Indies*, they use neither Form nor Method in their Devotions: But every one makes a God after his own Fancy, *Author of the view of the Engl. Acquis. in Guin. and E. Ind.*

On Festival-days the Feisilero having,

1. Set a Table in the Market-place;
2. He placeth a seat upon it, and sitteth thereon.

3. He Preacheth.

4. The Women offer him their Infants, whom he sprinkles with Water, in which a live Snake swims, wherewith he likewise besprinkles the Table.

5. He then uttereth certain words very loud.

6. He stroakes the Children with some kind of Colours, as if giving his blessing.

7. He himself drinks the Water.

8. The People clap their hands, and cry *Ion, Ion*, and so he dismisseth the Assembly, *View of the Engl. Acquis. in Guinea, &c.*

Diabolical

Debris tells us of some Semblance of Mass used at the Witches Meeting, and a kind of Sacrament, *Disq. Mag. I. 6.*

Glaoui tells us of,

1. Kissing the Devil's Brest.
2. Renouncing their Baptismal Covenant,
3. Giving Soul and Body to him.
4. Pro-

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4. Promising to observe his Laws; and to do mischief, and to keep secrets.
5. Signing the Paper wherein these Articles are contained with an O or Cross, which they make with Blood out of the fourth Finger of the right hand.
6. Calling him Robin; or saying, O Sarah, give me my purpose.
7. Doing courtesy to him.
8. Anointing themselves with Oyl which the Spirit brings them.
9. Permitting the Devil to suck them in the Poll, or elsewhere, to suck their Blood once in 24 hours.
10. The Devil promising to them to live gallantly, having pleasure of the World, for so many years; that they shall want nothing, Clothes, Victuals, nor Money.
11. Giving Six Pence, and vanishing with the paper.
12. At their solemn Meetings (upon the way) saying, Thout, Tom, a Tou, Throughout and about.
13. After Meeting, and due courtesy done, and other service—they have a cloth laid on the ground, &c,
14. Wine, Cakes, Roast-meat, Drink, &c.
15. The Devil sits at the upper end of the Table.
16. Useth some words before meat.
17. Bidding the Guests welcome.
18. Plays upon a Pipe, or Cittern.
19. The Name of God or Jesus not mention'd at their Meetings.
20. Giving them power to bewitch persons either by,
 1. Baptizing a Picture of Ward etc. The Devil saying, I Baptize thee into the Oyl. The Witches saying, A Pox on thee, I'll give thee, &c. The Devil himself being Godfather etc.
 2. Giving an Apple, Dish, Spoon, &c. &c.
 3. By a Touch, or Curse, &c.

21. Sometimes they have Carnal Copulation together at such Meetings.
22. The Devil leaves an ugly smell at parting.
23. They use such words as these at parting; *A Boy, merry met, merry part.*
24. As they return homewards, *Rentum Tormentum.*

In short the Devil keeps to no order; is nowhere constant to himself: In Popish Countries he may be Papist, in Turkey, Mahometan; and adapt himself to the Humour of his Disciples.

The Order of the Jewish Service in Barbary, out of Dr. Addison.

Jewish.

1. They spend some time in the Meditation of the Divine Attributes.
2. They repeat to themselves, *Numb. 24. 5. How goodly are thy Tents, &c. And Psal. 26. 8. O Lord, I have loved the habitation of thine house, &c.*
3. They lay the right hand on the heart, and bowing their Bodies toward the Chest wherein the Law is kept, they begin the publick Service,

 1. With *Psal. 51. 10. As for me I will come into thy house, in the multitude of thy mercies, &c.*
 2. After the appointed course of the *Psalms*, they have Two Lessons; the first out of the Law, the second out of the Prophets.

3. They

3. They Pray,
1. Standing.
2. Girt.
3. With the Head bowed.
4. Their Face toward *Jerusalem*.
5. Their hands on their heart.
6. Uttering their Prayers in a sort of plain Song.
7. Without Spitting, or Belching, &c.
8. At Confession of sins using Prostration, and shewing a great sense of their own vileness.
9. At pronouncing of *Holy, Holy, Holy Lord God*, &c. they jump up three times.

Ancient Christian.

The Order of the Divine Service amongst the Primitive Christians, out of Dr. Cave.

- The manner various: commonly thus—
1. They began with Prayers probably; *v. Tertul. Apol. c. 39.*
 2. Read the Scriptures. The *Quantum*, arbitrary; The Apost. Constitut. appoint two Lessons. *S. Clemens Epistle to the Corinth. Hermas's Pastor.*
 3. The Writings of *S. Ephrem*, Read in some places, after Holy Service.
 4. They sung Hymns and Psalms, *vid. post.*
 5. The Presbyters and President of the Assembly preach'd, and made Exhortations, one after another.
 6. Prayers were made for Catechumens, Penitents, Possessed, &c. according to their respective Capacities, the Persons in every rank departing as soon as the Prayer that particularly concerned them was done.

1. The Catechumens departed.
2. The Penitents.
3. The Deacons crying aloud, "Οσοι χατηχεῖται μένοι προελθετε, in Lat. *Ite, missa est.*
4. The Faithful only, (the Catechumens gone, and the Doors shut,) proceeded to the Lord's Supper, wherein they
 1. Prayed for all states of Men, &c.
 2. Gave the kiss of Charity.
 3. Prayed for the Consecration of the Eucharist.
4. Received the Elements.
5. Made their Offerings.
6. They Admonished, Censured, Absolved, &c.
7. They concluded with a Blessing.

Afternoon.

Note. They had publick Prayers and Sermon to the People in the Afternoon. *Chrysost. Basil, Ambrose,* make sufficient evidence of it.

8. The People stretched out their right-hand, the left-hand being put under it, *Cyril.*
9. During the Administration they sung Psalms (*Psal. 33. constit. Apost.*) and Hymns.
10. Concluding with Prayer and Thanks-giving.
11. Saluting each other with a Kiss of Peace (*Signacula Orationis*) *Tertullianus.*

Ancient Heathen.

The Order of their Service out of other Authors, D'Alaigny, &c.

1. The Priest washes his hands in pure Water.
2. He leads the Sacrifice to the Altar.
3. Before they offered to *Jupiter*, they offered *procedans Hestia* (some preparatory things) to

the Demons, or Angels, that they might intercede for them to the God.

4. If these appeared unlucky, they offered others, *succedanea Hosties*.

5. The Priest offered a set Form of Prayer to *Janus* and *Vesta*.

6. He mark'd the Beast with his Knife from head to tail, and if he appeared unruly, they let him go, and took another.

7. Laid upon his head and back the *mola salsa*, mixt with Frankincense.

8. — Tasted a Cup of Wine.

9. — Caused the Assistants to do the like.

10. — Poured the remainder of the Wine between the Horns of the Beast.

11. Took from that place a few Hairs, called *prima libamina*, and cast them into the Fire.

12. Commanded an Officer to kill the Beast.

13. The Assistants feed him, lighted the Wood, &c.

14. The Sooth-sayer, with a long Knife, turn'd the Bowels up and down, to observe them, and tell his Judgment upon them; for they might not touch them with their hands.

15. The Priest cast some Frankincense in the Fire, with some Wine.

16. The Priest taking that part of every Member which the Officers had cut out into a Platter, called *Lanx*, or *Discus*, did light, & cast them into the Flames, to appease the God.

17. While this was doing, the Priest, and the Person that gave the Victim, did jointly make their Prayers to the God, with their hands upon the Altar.

18. Then they, with the Assistants, went to Feast, upon the Remazinder of the Sacrifice, singeing the Praises of their God.

19. After the Banquet, they returned to the Altar, and cast into the Flames the Morsels of Meat that were left, with the Tongue, and some Wine.

20. They

39. They returned Thanks to the God for the Honour of sharing with him in the Victim of the
 40. At Rome, they concluded with Prayers to *Janus* and *Vesta*, the Tutelary Gods of the Empire.

N. B. At the beginning, the Herald called to the People, *Hucce linguis*.

Afterwards, to the Priest, *Ave quid agis?*

Then, the Priest answered, *Ubi dicitur Vobis?*

Then, the Herald again called to the People, *Ubi dicitur Vobis?*

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Jerusalem.

Their Order of Service in Rome, Venice, Worms, Mentz, Frankfort, &c. at this day, out of Mr. Rosse.

1. They wash, and scrape their Shoes.

2. They enter the Synagogue with great

Reverence, bowing towards the Ark.

3. Are tied to a set Form of Prayer by Book.

4. The People answer, though their Li-

turgy be in the old Hebrew, which the People ge-

nnerally understand not.

5. They utter divers brief Benedictions, and af-

ter them nine short Prayers.

6. Instead of Sacrifices (because banished from Jerusalem) they read the Laws concerning Sacrifices, etc. with some Expositions thereof out of the Talmud.

7. They pray, in particular, for the re-building of Jerusalem, and their return thither; with great vociferation and rejoicing.

8. They

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8. They read a long Prayer, collected out of the Psalms, and *1 Chron. 30.*

9. They conclude with singing those words of *Obadiah, v. 17, 18.*

Other Songs also they sing, much to this purpose.

When they say, *Harken, O Israel, the LORD, our GOD, is One LORD,* they turn their heads to the four Corners of the World.

When they say, *Isa. 6. 3. Holy, Holy, Holy,* &c. they leap three times.

10. They utter an execrable Prayer against the Christians.

11. They pray for Peace, bowing to the Right and Left, and depart backward out of the Synagogue, looking to the Ark.

Ancient Christianity.

The Order of Publick Service, out of Ignatius.

1. On Sunday is a publick meeting out of both City and Country, where are read (as time will permit) the Prophets and Apostles. The Reader having ended,

2. The Pastor or President makes an Exhortation.

3. Afterwards we all rise up, and offer Prayers;

4. Then is brought Bread, Wine and Water.

5. Then the Pastor, according to his Abilities, offers up Prayers and Thanks-givings, the People saying, *Amens.* (Devoid) according to himself.

6. Then Distribution is made to and us (ministers)

7. By the Deacon sent to such as are absent.

8. The Wealthier contribute, if they will; which deposited, with the Pastor, is to be given to the Poor.

To 200 Bishops, &c. and a man goes to
the same place.

The Order of Divine Service, out of
Tertullian.

We come together into the Congregation, that
we may, as it were, with an Army, besiege God,
with our Prayers.

1. We Pray for the Emperors and their Ministers.
2. We are Assembled for the reading of the Di-
vine Scriptures.
3. There are also Exhortations.
4. Castigations, and the Divine Censure: And
Judgment is passed with a great deal of weight and
authority, as among those who are certain of the
presence and inspection of God, &c.
5. Every one brings some small piece of mony
to the Chest, if he can, one day in a Month, or
when he will; for no man is compelled, but gives
freely.
6. This is, as it were, a pious *Depositum* for the
feeding and interring of the Poor, for boys and
Girls destitute of Estate and Parents; also for such
as are aged; such as have suffered Shipwreck.

The Order of Divine Service in Muscovy,
out of the D. of Holstein's Embassad.

1. The whole service consists of certain Chapters
out of the Bible, Psalms, and the Athanasian
Creed.
2. Whereto they add a Homily out of S. Chrysostome.
3. And certain Prayers, which they sing, much
in like manner as *Antiphonaes* are Sung, laying ever
and anon, *Gospodi Pomilhi*, (Lord have mercy up-
on me) which the People repeat three times, ma-
king the sign of the Cross.
4. The Priest goes up to the Altar, reads S. Ba-
by's Liturgy, and takes the Sacrament himself, but
gives it to none else.

Modern Heathen.

The *Bannians* in Devotion to their Pagods under their Trees;

1. Receive an Unction, and Sprinklings of sundry coloured Powders, &c.
2. Pay their Tithes and Offerings.
3. Repeat their Orisons.
4. Make Processions.
5. Sing, and perform many Mysteries, &c. Sir Tho. Herb.

The *Siamites* use abundance of Lights before their Pagods in time of Service: They likewise Incense them, and adorn them with Flowers and precious Stones. *Mandeflo.*

At *Banerous* in *India*, when the Pagod was opened,

1. Four *Bramins* came with a Censer, each of them followed by a rabble of other *Bramins*, that made a hideous noise with Drums and Trumpets, &c.
2. The two eldest sang a Song; the People singing in a Tune and playing, with every one a Peacock's Tail, or such like Flabel, to keep the Flies off from the Idol.
3. Half an hour after the beginning of this Musick, two principal *Bramins* made a great noise three times with two little Bells, and a kind of Mallet knockt at the Pagod-door.
4. This done, the Pagod was open'd, and the Idol *Ram* to be seen, the People falling upon the ground, with their hands on their heads, prostrating three times.
5. Then rising up, they threw great quantities of Nosegays and Garlands to the Priests, with which the Priest touch'd the Idol, and restored them again.

6. Before the Altar stood a Bramin, holding a Lamp of nine Wicks lighted in his hand, on which he cast Incense: Then the Pagod was shut, and the People departed. Tavernier.

1. Particular Parts of Divine Worship, and 1. of Prayer.

Jewish.

Observe,

1. THE Orators, or Persons praying. The Priest, as Speaker for the People; the People by way of consent and communion with the Priest.

2. The Times or Seasons. There were 4 hours of Prayer daily observed in the Temple. There are now but three in the Synagogues. Dr. Addison.

3. The Place,

1. The Temple.

2. The Synagogues.

3. Private Places.

4. The Form.

All in Form, of which there were 18 in number, belonging to their Liturgy, in our Saviour's time. Dr. Lightfoot.

Their Prayers now are very many, and therefore they run them over, in Hebrew Rhimes, &c. Purchas.

5. The Gesture.

They pray standing, with their Loins girt, and their Bodies bowed a little, and their Faces toward Jerusalem; at Confession of Sins using prostration; and at Praises extraordinary jumping up, as at those words, *Holy, Holy, Holy, Lord God of Sabbath*, as is said before. Dr. Addison.

Rosse adds, Laying their hand on their heart, They hold it a great sin in praying, to belch, yawn, spit, or break wind; because they hold the Angels to be there present. Rosse.

They believe, That whosoever saith heartily Amen, hastens their Redemption. *Idem.*

Ancient Christian.

The Method and Order of Divine Service among the Indian Christians, out of Sir Tho. Herbert.

1. They Assemble chearfully.
2. Shut their Eyes at Entrance.
3. Salute the Priest with humble Reverence, who salutes them by lifting up his hands and eyes.
4. The Priest, at a set Hour, begins Prayers, seldom exceeding two Hours in the whole Exercise.
 1. Making a brief Confession.
 2. The People assenting in an unanimous Amen.
 3. Expounding some part of Scripture; during which their Attention, Looks and Silence is commendable.
 4. Singing an Hymn.
5. At parting out of the Church, re-saluting the Priest, who ceases not to elevate his hands, till all the People are departed.

N. Every first Sunday in the Month, the Priest reads a Homily, writ, as they say, by the Apostle, or some of his Disciples.

*The Order of the Armenian Service, out of
M. Tavernier, l. i. c. 3.*

1. They put off their Shoes, and enter into Church.
2. When they hear *Mass*, they sit with their heads covered, all the Service-time, except at the Elevation of the Host; for then they take off their Bonnets, and kiss the Earth three times.
3. There was (*viz.* at the Church in *Ermiasis*) upon the Altar a Cross, with Six Candlesticks of Gold; and upon the Steps to the Altar, four Candlesticks of Silver, five foot high.
4. After they had sung several Hymns, the Patriarch seated himself in a Chair, cover'd with Silk-Tapistry, four Arch-Bishops sitting with their backs to a Pillar at his right hand. The Service was solemnly perform'd by an Arch-Bishop, with two Bishops on each side.

5. When the Arch-Bishop had made certain Prayers, he gave the Book, wherein he had read the Gospel, to the Patriarch, Bishop, and People, to kiss; at last, many kissed the Patriarch's hand, &c.

In *Muscovy*, all say their Prayers, either stand-ing or kneeling; for they have neither Seats nor Benches in their Churches: The late Great Duke, who was much given to Devotion, lay all along upon the ground, when he said his Prayers. Dr. of Holst. *Ambassad. Trav. p. 102.*

Note; I like one thing that I saw, both at *Strasburgh* and here, (*viz.* at *Frankfort*) that at the end of Prayers, a considerable interval of silence was left, before the conclusion, for all People's private Devotion. Dr. Burges's Letters.

Mahometan.

The *Turks* pray 5 times a day, concerning which they have many Traditions, some necessary, some of counsel and decency. e. g.

1. In noon and afternoon, prayers to be read with a low voice; in the morning and at night with a loud voice, if an *Imam* be present, else 'tis indifferent.

2. The men lift up their hands to the tip of their Ears, the women to their Jaws.

3. Accompanying the *Imam* with a low voice; in all he doth, imitating.

4. Prostration, touching the ground with forehead, Nose, &c.

These things make the Prayer Null,

1. Talking, laughing, or weeping loud at Prayer, unless at the mention of Paradise or Hell.

2. Scratching 3 times in one place, passing before the *Imam* without prostration, turning their face from the Keble, advancing the space of two Ranks, beginning the Prayer when the *Imam* begins another, a mistake in reading, saluting any willingly.

3. They may not pray in the habit they commonly work in.

4. Nor before the fire, yet they may by a Candle or Lamp.

The Expiation for a fault of Inadvertency, is Prostration.

Ancient Heathen.

1. The persons praying, t'ie. Priests and others, &c.

2. Times and Seasons: At Sacrifices publickly.

3. The place: At the Altar, and in the Temples.

4. The Form: A verse out of a Book. *Theog. lib. de diis. v. Nat. Com.*

The Gentiles read their Prayers out of a Book, before their Sacrifices ; *Ne quid praeponere dicatur.*
Alex. ab Al. l. 4. c. 17.

They often began thus, *Diu Deo; omnes, &c. i.e.*
O all ye Gods and Goddesses, &c.

5. Gesture : They Prayed standing to the Superior Gods, sitting to the Inferior.

6. The Matter : At public Sacrifices they Prayed that the God would accept their Offering, and be bountiful and pleasant, &c.

At other times they put up odd Petitions, as,
Juno Verenda, concede Fratrem occidere, &c. Ex-
rip. in Phan.

Da mibi fallere, da justum sanctumq; videri. Horat.

Plato Advised, That whatsoever Hymns or Prayers the Poets composed, should be first shewed to the Priests, lest they should err.

Modern Heathen.

In *Siam* the Religious Orders are tied to rise at Midnight to pray to their Idols. *Rosse.*

In *Goa* they pray to the *Sun* and *Moon*, &c. and to the first thing they meet with in the morning, tho' a Goose or an Ass, and all the day after, they Pray to it : But a Crow they cannot abide. *Idem.*

About *Jemena* in *Bengala*, they use to Pray naked in the Water, and to do Pennance, by lying flat on the ground, kissing the Earth, holding up their hands to the Sun, and turning themselves about 40 times. *Idem.*

See more of this in the Second Part of this book, under the Title of *Prayer.*

Magical.

Ad illum (viz. Cacodamnonem) complicatis genibus
supplices accessitis. Mart. Delrio & Sebatt. Michael
in Pneumatolog. refer. exemplar sententie late Avinioni
Anno. 1582.

Glaſvile ſaith, they call the Devil ſometimes Robin, and pray to him, *O Satan, give me my purpoſe,* Dr. Dee in all his Actions with Spirits, tells us, that he always went to prayer (not to the Devil profefſedly) but to God. *Oravimus ad Deum, ejus implorabamus auxilium:* And in the end of his Action he concludes with a ſhort Thanksgiving to God. *Omnis Spiritus laudet Deum nostrum, unum & trinum. Amen.*

Nay the very occaſion of his falling into this Magiſtical Deluſion, next to his Mathematiſal Studies, is ſuppoſed to be, his earnest Prayer to God for Wiſdom, ſuch Wiſdom as he was ambiitious of. Dr. Caſaubon.

2. Praises, Psalms, Hymns.

Jewiſh.

There were 3 kinds of Muſical Peſons among the Jews:

1. Ἀρχιτεκτονι, that plaide upon Muſical Inſtruments;
2. Αὐρδον, or Melodon, that ſung with the Voice.

3. Ἐχλαπτις, that joyned Vocal and Inſtrumental Muſick together, *Alſted. Encycl. N. 2630.* The Song of Miriam, was uttered, κυθωνιος ἀρμονις, with alternate Melodies, ſaith *Philo Jud. de vit. Moſi. l. 3.*

The President of the Eſenes standing up, ſung an Hymn, composed in praife of God, and after him did others, ριτιταζεις νο μωτρεσηο:ν, in their Orders, in convenient manner; and when they came unto the Cloſe of the Hymns, Τοτε ηενχροι ωριτες Το ναι πατει, *Id. de vit. contempl.* The

The Hallel was sung over at the Passover, from Ps. 113. to Ps. 118.

The 92d Psalm on the Sabbath-day, Psalm 914 c. every Wednesday, Dr. Light. Temp. Serv. p. 59, — 139.

Ancient Christian.

Hymns and Psalms were accounted a considerable part of Divine Worship, Dr. Gave, vid. Plini. 10. Ep. 97.

They were either *Extempore*, or set.

The Council of *Lodicea* ordered, That no Psalms of private composition should be recited in the Church, Can. 59. also that a Lesson should be interposed between every Psalm.

In this Duty all the Congregation bore a part, joining together: Afterward the custom was to sing *Alternatum*, course by course, answering one another, Theod. Hist. Eccl. l. 2. c. 24. who saith, it was first brought in by *Flavianus* and *Diodorus*, in the Ch. of *Antioch* in the Reign of *Constantine*; but *Socrates* saith, by *Ignatius*, who in a vision had heard, &c. Socr. Eccl. H. l. 6. c. 8.

Pliny saith, the Christians did *secum invicem canere*.

Theodosius Junior, rising early every morning, with his Sisters, did together interchangeably sing Psalms of Praise. *De Orig.*

They Sung Hymns and Psalms at Dinner; a custom which *Clem.* *All* commends, *Pedag.* l. 2. c. 4. *Chrysostom* greatly pleads for it, to be used at ordinary works, at meals, after meals, as an excellent Antidote against Temptations, in *Ps. 41. Tona.* 3. *Cypr. Ep. 1. p. 7.*

S. Augustine saith, we have the precept and example of our Saviour Christ and his Apostles for singing in our Assemblies, *Orig. Brit.*

Also he saith, the Customs of Churches were very different about these matters. In the Churches of *Afric*, he saith, they confined themselves to the Prophetic Hymns, for which they were upbraided by the *Donatists*, as too grave and formal;

but

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but he allows singing for one of the solemn parts of Divine Service, with which he joyns reading the Lessons, Preaching and Prayer, either aloud by the Bishop, or in common, by the Deacons giving notice, *Ibid.*

Hymns of the Church, *Just. Mart.*

Hymns proving the Divinity of Christ. *Enscb.*

Hymns of Nepos, *Idem.*

Hymns of St. Ambrose, S. Hilary, Prudentius, generally used.

Te Deum, attributed by Arch-Bishop Usher, to S. Nicetius Bishop of Triers, A.D. 535. or of Lazarus, 567.

Gloria Patri, used anciently in the Eastern Church, Basil: in the Gallican Churches at the end of every Psalm, Cassian: at Rome mostly after the Responsoria, Walafr. Strab.

Singing in Ambrose's time, taken into use at Milan, and the Western Churches, upon occasion of a Persecution under *Justina, Valentinian's Mother.*

Augustine commends Athanasius his plain distinct singing, like reading.

Mahometan.

The Mahometans have several ways of praising God, viz. by Singing, Musick, Dancing, &c. according to the different Sects which are among them, but the most pleasant is that of the Dervishes, with Flutes, Drums, Dances, Vocal-musick, reading of the Alcoran and exposition of it: Concerning which see afterwards in the Chapter of Saints.

See more in the Practical Part in the Chap. of Praising God.

Ancient Heathen.

Observe,

i. The Matter and Contents.

Cat.

Callimachus writing a Hymn to the praise of Apollo, begins thus,

*None so skilful an Artist as the famous Apollo,
He's skill'd in Song, and skill'd in Archery;*

A Prophet He, and great Physician too;

He Mortals taught to build, Apollo loves Architecture, &c.

Orpheus observes the same method, viz.

1. Declaring the Vertues of the Gods.
2. Praying that they may be brave and happy, and give a blessed end to their Banquets.
2. The Form.

They had three Stanzaes, or parts,

1. *Strophe*, sung in turning from the *East* to the *West*.
2. *Antistrophe*, in returning from the *West* to the *East*.

3. *Epode*, Sung while they stood before the Altar; for they used to Dance in this manner, whilst they Sung the Hymns, about the Altar.

3. The time :

Alway when the *Persians* Sacrificed, a *Magus* Sung a Hymn.

The *Arabian Priests* were bound to spend their time in singing Hymns, and rehearsing the Acts of their Gods. *Rosse*.

N. Plato (*I. de leg.*) adviseth that whatsoever Hymns or Prayers the Poets composed, they should first shew them to the Priests, lest they should ask evil things for good.

Greg. Naz. saith, *Julian the Apostate*, in imitation of the Christians, did appoint among the Heathens, *εὐχῶν τύπον εἰ μέρι*, a Form of Prayer to be said in parts.

Modern Heathen.

Among the *Samodiles*, the Priest in his Divine Service doth not Sing, but Howl, and that so long, till he become like a Mad-man, and then falls down,

down, as if he were dead, but riseth again, orders five Deer to be Sacrificed, and then thrusts a Sword half way into his belly, still singing or howling rather, Sec. *Rolle*.

Among the *Indians* Old and Modern, dancing to the Idols, is accounted part of divine Worship. *Idem*.

In *Goga*, when they Sow, Mow, go to Sea, and when the Women lye in, and when they return from Sea, they feast their Idols with Musick, and other Solemnities 14 days together. *Idem*.

In *Norsinga* their Idol is carried yearly in Procession, with Virgins and Musick going before. *Idem*.

In *Florida* they worship the Sun and Moon, with dances and songs, howling, feasting and cutting of their Skins.

Diabolical.

Profane, wanton Songs, which vitiate and corrupt the minds of men. *Chrysostom* (in Ps. 117.) calls them, Σατανικά τραγούδια.

Delrio in his Magic Disquis. makes mention of *Multe Jubilaciones, Saltationes, commissationes, comparationes, et ludū in honorem ipsius præsidentis Beelzebub.* I. 5. Sec. 16.

Mr. Glanvil tells us,

1. At going to meeting, they go singing—*Thour, tout a come, throughout and about.*
2. At their Feasting, the Devil plays on a Cittern or Pipe.
3. At parting, the word is, — *A boy! merry meet, MERRY PART!*
4. In their Return, they cry, *Return Turney-tum.*

Doctor *Dee* in his Actions with Spirits used frequent Thanksgivings; for instance, when by the help of one of his spirits he had found three of his Books, which had been burnt the 10th of April before, I fell (saith he) upon my Knees with great thanks-yielding to the God Almighty, Act. with Spirits, p. 418.

3. *Sacrifices.**Jewish.*

THE Oblations of the Jews (according to *Parr.*
his Relations, and Theol. Discov. of Asia,
&c.) were,

1. *Sacrifices.*

1. Burnt-Offerings: Consumed by the perpetual fire upon the Altar, being that which God miraculously sent down from Heaven to consume Aaron's Sacrifice: *Nadab and Abihu* were stricken with a revenging fire from God, for using other: *Vide Lev. 1.*

2. Meat-Offerings: Made of fine flour, without Honey or Leaven, and with Oil and Incense on the Altar, or Frying-pan, or Oven, or Caldron, *Lev. 2.* part whereof was sacred to the Lord, by fire; part for the Priests.

3. Peace-Offerings: The Fat and Kidneys whereof were to be burnt (the Fat and Blood being universally forbidden them to eat) the breast and right shoulder was the Priests: The rest went to the Sacrifice, to be eaten the first or second day, or the third day burnt with Fire, *Lev. 3, & 7.*

4. Sin-offerings, *viz.* for sins of Ignorance of the Priest, Prince, People, &c. *vide Lev. 4, & 5.*

5. Trespass-Offerings, *viz.* in case of contempt, when the sin was done willingly, *Lev. 6.* To these were adjoined Prayers and Praises with musical instruments and voices.

6. Offerings of Consecration, proper to the Priests, *vide Lev. 6. 10.*

7. Of Purification, as of a Woman after Childbirth, *Lev. 12.* or a Leper, *Lev. 13, & 14.* or for uncleanness of Men and Women, c. 15.

8. Of

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8. Of Expiation on that Feast-day so called,
Lev. 16.

Add to these,

1. The Lights.
2. Incense every morning and evening, on a golden Altar, whereto the Priests only had access, with such perfume as is prescribed, *Exod. 30.*

2. Gifts.

1. According to the Law.

1. First-Fruits, of Man, of Beasts, of the Earth.

2. Tithes, to the Levites, to the Priests, the Temple, a 3d. year's Tenth.

2. By Vow.

3. Of Free-will.

Now the Jews content themselves with reading the Precepts concerning Sacrifices ; comforting themselves with *Hof. 14. 3.*

Ancient Christian.

Cyprian severely chides a rich Widow of his time, who came to the Sacrament, without giving any thing to the poor man's box, did partake of others Offerings, not giving any thing of her own, *de Oper. & Eleemos.*

Concerning the Oblations of the Primitive Christians, we may observe,

1. That Bread and Wine was ordinarily Offered every Lord's Day, by all the men and Women, *Carrauz. in Sum. Dec. Fabia. Pa.*

2. That the Offerings of them who did not Communicate, were not to be accepted, *Id. Sum. Eliber. Conc. c. 28.*

3. That none were to receive these Offerings, but the Bishop, or his Substitute, upon pain of being Anathematized, *Conc. Gangr. c. 8.*

4. That the Oblations were to be distributed by the Bishop, according to the Necessity of the Faithful, *Carrauz. Sum. Decr. Urban. Pap. 12. qu. Res Eccl.*

5. That

5. That of the Oblations of the Faithful, or the Revenues of the Church, one part was to be allowed to the Bishop, two parts for Church Repairs, and the Poor, and one for the Clerks, or Clergy, according to their Merits. *Idem. Sum. Decr. Simpl. P. a.*

6. That the Offerings of such as did not receive the Lord's Supper, as did oppress the Poor, as laid violent hands upon themselves, were not to be accepted. *Idem. &c.*

So also of such as had delivered up their Children to be Baptized by Hereticks. *Idem.*

7. That Oblations were not to be made in *Leys.* *Idem.*

Mahometan.

The *Mahometan* Pilgrims, in commemoration of *Abraham's Sacrifice*, offer upon the Plain, near *Medina*, 400000 Sheep, on the Day of the little *Bairam*. *M. de Thev.*

Ancient Heathen.

1. Obs. the kinds of Sacrifices.

1. Humane Sacrifices were offered to *Saturn*, in *Carthage*, &c. To *Jupiter*, *Apollo*, *Mars*, *Nep-
ture*, *Bacchus*, *Juno*, *Diana*, *Pallas*, *Mercury*, *Moloch*, &c. Amongst the *Romans*, *Scythians*, *Gauls*, *Egyptians*, &c. And some *Indians* now.

2. Beasts and Birds, &c.

1. White, to the Supernal Gods.

2. Black, to the Infernal.

2. A Bull to *Jupiter*, *Mars*, *Apollo*, *Neptune*, *Luna*, the Heroes.

A Ram to *Mars* and *Jupiter*.

A Horse to *Sol* and *Mars*.

A Doe to *Minerva* and *Pan*.

A Lamb to *Juno* and *Faunus*.

A Dove to *Venus*.

A Sow to *Ceres* and *Cibele*.

A Hog to *Sylvanus*.

A Cock to the *Lares*.

A He-Goat to *Bacchus*.

The Women prostituted their own Bodies to *Venus*, at her Temple, for the use of Strangers.

They must all be,

1. Of Fair Colour.

2. Free from blemish.

3. Not used to Labour.

4. Such as they had received no profit from.

They chose proper Garlands to adorn the Men, Sacrifices, Altars, Vessels, &c.

In the Service of *Bacchus*, Myrtle.

Ceres, the Oak.

Hercules, Poplar.

Apollo, Lawrel.

They chose proper Fewel for the Altars.

Myrtle for *Venus*.

Ah for *Mars*.

Oak for *Jove*, &c.

Natalis Comes tells, of Vengeance inflicted for improper Fewel, out of *Pausanias*, &c.

They used proper Seasons of Service.

In the Morning, to the Supernal.

In the Evening, to the Infernal.

Proper Places.

On the Plain, to the Terrestrial.

On Hills, to the Supernal.

In Grots and Caves to the Infernal.

Modern Heathen.

The *East-Indians* offer Sacrifice (some of them) to the Sea; and generally to the Idol in their Pagods, *M. de Thev.*

In *Guinea*, &c. if the Fishermen have not a good draught, they present a Piece of Cold to the Priest, to reconcile them to the frowning Saint, who

who with his Wives makes a kind of Procession through the Streets, smiting his Breast, clapping his hands with a mighty noise, till he come to the shoar, where they cut down Bougbs from certain Trees, and hang them on their Necks, playing on Timbrels; then the Priest turns to the Wives, and expostulates with them, and throws Wheat, and other things into the Sea, as an Offering to the *Fetisso*. *View of the Engl. Acgn. in Guinea, &c.*

In *Pegu* and *Bengala*, the Idols are honoured with Lights continually burning before them. *Rosse.*

In *Goa*, they walk in a Cistern, near the Idol, and offer Rice, Eggs, &c. *Idem.*

The *Gaurs*, Kids, Hens, Pigeons.

In *Malabar*, they Sacrifice Flowers and Cocks to their Idol.

In *Narsinga*, the Pilgrims offer Gold, Silver, and Jewels to their Idol. *Idem.*

In *Virginia*, they offered Tobacco, &c.

In *Mexico*, &c. Men. *Idem.*

Diabolical.

Witches give their Soul and Body to the Devil. And permit the Devil to suck their Blood, once in 24 hours.

And destroy the lives of as many as they can, in Devotion to the Devil. *Glanvil.*

In *Amboyna*, they offer him Meat and Drink, and light a Wax-Candle in a certain place of their Houses; and if he comes not, they eat most of the Consecrated Meat themselves. *Mandefit.*

The like they do in *Ceylon*. *Capt. Knox.*

4. Purifications, Washings, &c.

Jewish.

Purification by Water, was long in use with the *Jews*, though not Sacramental; therefore they expected it at the coming of the *Messiah*, *John* i. 25. They question'd not his Baptism, but his Authority. *Godw. Antiq.*

To make a Woman-Proselyte of the Covenant, was required Purification by Water and Oblation, *viz.* two Turtles, or Pigeons; to a Male-Proselite Circumcision, together with Purification and Oblation. *Idem.*

Purification was used,

1. To Males, before Circumcision.
2. To Women-Proselytes of the Covenant.
3. To Women after Child-birth, as the Law requires, *Lev.* 12. but with this difference among the Modern *Jews*, That after the birth of a Daughter, the Wife surrens for 66, or 70 Days, her Husband not being permitted to touch her Finger, or Clothes, or eat in the same Dish, or drink in the same Cup with her, 'till she hath been wsh't, *Cfr. Dr. Addison.*
4. To Churches, Vessels, &c.

Ancient Christian.

Hither may be referred the Baptism of *Christians*, which is a kind of Purification; though we have spoken of it before, in the Chapter of Sacraments; as may also the Lord's Supper, in which

the Souls of true Believing Communicants are purified in the Blood of Christ, *that Lamb of GOD, which takes away the sins of the World.* This is that Fountain which was open'd on purpose for sin, and for uncleannesses; which purifies more than the Refiners fire, or the Fuller's Soap.

But ordinarily Repentance is the *Christian's* purification, and that which disposeth and makes us meetly qualified for the Ordinances before-mentioned; both which are but *declarative* of this, and supposed in the Judgment of *Christian Charity*, both in Baptism and the Lord's Supper.

Other Purifications have been added in succeeding Ages, by the *Papists* especially; as,

1. Purification, or Dedication of Churches, by Praying, Sprinkling the Walls with holy Water, and a bundle of Hylop; the Clergy and People going about and singing, the Bishop knocking the Door with his Crozier, saying, *Lift up your heads, O ye gates, &c.* Then entering in with three Servants, wishing Peace three times to the House, then on his knees to the Altar, and praying, whilst the Clergy without sing the *Liturgy*, who afterwards carry in the Relicks of the Saint to which the Church is Dedicated. The Walls are painted; Salt, Water, Ashes, and Wine are exercised, and thrall, into which the Bishop having dip't his Thumb, maketh the sign of the Cross on the Altar, Walls, Pavement, offerts Incense, blesseth the Church, Preacheth, &c. all enter the Church singing, *Ox.*

2. Of Altars; by going about them 7 times, and sprinkling them with Water and Hylop 7 times, having first made 4 Crosses, on the 4 Horns of the Altars.

3. The *Param*, the Corporal, Chalice, Linen, *Pix*, Fonts, Crosses, Images, First-Fruits, Holy Water, Salt, Church-Yard, Bells, Easter-Tapers, Chests, wherein the Relicks of the Saints are kept, &c. And these Purified or Consecrated with Prayers, Washing, Crossing, Anointing, Incense &c.

Mahometan.

The Turks have two kinds of Ablutions,

1. *Gouſt*, viz. a general washing of the whole body, after lying with their Wives, Nocturnal Pollution, Urine, or any Unclean Thing touching them.

2. *Abdeſt*, viz. only of the Hands always before Prayers.

3. After easing of Nature, they wash their Hands, &c.

To this end they have commonly near the Mosques, Baths for the Gouſt, and Fountains for the Abdeſt.

The manner thus;

1. They look toward *Mecha*, and wash the Hands three times.

2. The Mouth and Teeth three times.

3. The Nose three times.

4. The Face three times.

5. The Arms to the Elbow.

6. The Head rub'd from the Brow to the Poll.

7. The Ears within and without.

8. The Feet three times.

In washing they are to say — *Bismillah*—i. e. in the Name of the Great God, and praise to God, the God of the Mussulman Faith, M. de Thevenot.

Ancient Heathen.

1. Men were thus purged, after they had touched a dead Body, or entred into an unclean Place, before admitted to the Altar; They sprinkled their Head with a wet Olive or Laurel dipt in Water and Salt; and made prayers to the God.

*Spargitq; iſe ſuos Lauro rorante Capillos,
incipit & ſolita fundere voce preces.* Ovid. l. 5.
Some-

Sometimes they used Sulphur and Fire made of Pine-wood, to perfume the Person, Place or Vessel, &c.

When any sacrificed for his own purgation, after a wickedness committed, a Pig was slain, and his Hands washed in the Blood.

In these Lustrations they used,

1. A Trine Aspersion.
2. Looking towards the *East*.
2. Fields of Fruit, when purged, the Hostia was carried *three times* about the Field.

Terque novas circum fælix eat Hostia fruges.

Virg. E. 6.

3. Sacrifices were washed with Water and Salt.

Modern Heathen.

An incredible concourse of People come from all parts of the Indies, in Pilgrimage, to *Crysobacula*, in the Province of *Halabras*, to visit the Pagods kept there very carefully; but before they approach that place, (which they look upon to be holy) they throw themselves stark naked into the River *Ganges*, to be purified, — supposing that *Adam* and *Eve* were created there, M. de *Thevenot*. *Trav. l. 3. c. 39.*

This in order to prepare themselves for some Feasts, *ibid.*

In the Province of *Zelinga* the Idolaters use frequent washings; Men, Women and Children go to the River, as soon as they are out of Bed; the Rich have water brought to them. When Women lose their Husbands, they are brought thither by their Friends; and they who are brought to Bed, use the same custom, as soon almost as they are delivered, *idem*. — When they are come out of the water, a Bramen dawbs their Forehead with a composition of Saffron and

white Saunders. --- They must never eat, unless they be washed.

The *Bannians* wash oft, to purifie themselves from sin, Sir *Tho. Herbert.*

At *Tanasseri* also sometimes 100000 Indians go naked into *Ganges*, and bowing their Bodies, with their Hands throw the water aloft, as an offering to the Sun, Sir *Tho. Herbert.*

Diabolical.

The Witches at their meetings use to anoint themselves with Oyl, which the Devil brings them.

5. *Teaching, Instruction, &c.*

Jewish.

MOSES hath of old, such as preach him, being read in their Synagogues every Sabbath day, *Act. 15. 26.*

Ezdras appointed that the people should meet three times in the Week, to be taught the Law, viz. the Sabbath, Mondays and Thursdays; and three days the rather (say some) because in the Desart of *Ser* the people wandred three days without water, i. e. (say they) without the Law.

Ancient

Ancient Christian.

Justin Martyr saith, that the word was read and preached for the space of an hour every Sabbath day, at one meeting, *Apolog.*

Tertullian saith, there was not any holy meeting, wherein they were not fed with Divine Sermons; and if the Pastor were sick, or necessarily hindred, the Deacon read a Homily. *Major C. Cat.*

1. The Primitive Christians at their Assemblies read the Scripture, *St. Clement's Epistle to the Corinthians*, *Hermas's Pastor*, the Writings of *St. Ephrem*, &c.

The *Quaestum Arbitrii*, according to their opportunity, &c.

2. Upon the Scripture read before, the President of the Assembly, with the Presbyters, gave expositions and exhortations to the people.

— Then (after the Gospel read) let the Presbyters one by one exhort the people, not all at once, and after all, the Bishop, as is fit for the Master to do, *Const. App.*

Greg. Nyssen excuseth his brevity, because of the discourses made before.

They had moreover Sermons in the Afternoon. *Chrysostom* in a Homily on this very subject. (*Ἐγκατέλειπον τὸν προσκεκριμένον εἰς τὴν ἀκρόπολιν, Hom. 10. ad Pop. Antioch.*) commends them that came to Church after Dinner, — in greater numbers, — to hear the Divine Laws.

St. Basil, *St. Augustine*, &c. frequently refer to those Sermons, which they had preached in the Mornings.

In *Antioch* it was usual for a good part of the year to have Sermons every day, *Chrysost.*

Origen every day, and as it were *extempore*, made Sermons to the People. *Casanbon.* His Sermons

mons were lively, but short, seldom exceeding an hour, *J. H. in the Life of Orig.*

The *Abyssins* have neither Preaching nor Hymns; but only Liturgies and Homilies, and several Portions of Scripture read. *Ludolph.* Yet for the younger sort they have *Catechizing.* *Idem.*

The *Muscovites* (no, not their Monks and Priests) cannot give any reason of their belief; because they have not the word of God preached unto them: And therefore the Patriarch suffers them not to dispute of Religion, nor enquire into that of Foreigners, *D. of Holstein's Emb. Trav.*

Those who are to profess the *Muscovite* Religion, are sent for six weeks into a Monastery, where the Monks Instruct them, and teach them their Prayers, the manner of Honouring the Saints, of doing reverence to the Images, and making the signs of the Cross. *Idem.* The *Protopope* of *Morum* with others, were deposed and Banish'd, for offering to preach.

Mahometan.

Mahometans, when they teach publickly, hold a drawn Sword in their hand.

Mutewakelus (a *Mahomet* Emperour) Prayed and Preached before the People.

Muhtadis Billa, late Preaching to the people every Monday and Thursday, having a Book always before him, *Hottin. ex Elmas.*

On Friday nine a Clock the *Imam* preacheth in a pulpit two hours together, either declaring the Miracles of *Mahomet*, or exalting the Faith of the *Mahometans*, or rehearsing fabulcus Tales to terrify the bad, or inveighing agaist the Blasphemers of *Mahomet*, Christ and the Saints, exhorting to Alms, saying over the Commandments of the Law, *Sa. Purchas.*

Ancient Heathen.

A great number of youths assemble to the *Druïds* for the *Cause* of Discipline, who are in great honour with them, *Cas. de bel. Gal.* being moved by such rewards (*viz.* privileges of the *Druïds*); and of their own accord many come together into this Discipline, and are sent by their Neighbours, and Parents; there they are said to learn a certain number of Verles: Some stay twenty years in the Discipline, *Idem.*

The Antient *Theologues*, amongst the *Egyptians*, instructed their Scholars in like manner, *Towerson.*

Modern Heathen.

In *Madagascar*, I saw one (who was certainly their Priest) getting up a Tree, and speaking to the people, for above half an hour; but not one of us understanding their Language, I know not what discourse he made to them; nor yet what difference there is between their priest and people, save that I observed, they carried at the end of a Cane, a piece of Cow's Tail, and that one of them suffered the Nails of his two fore-fingers to grow to the length of Eagles Claw's, *Mandelslo's Trav.* p. 207.

Ortelius mentions a strange custom among the *Tartars*, that their Priests on high Trees preach to them; and after Sermon, besprinkle their Auditors, with Blood, Milk, Earth and Cow-dung mixt together, *Rosse.*

In *Pegu* the peoples Alms are brought to the preachers in the pulpits, whilst preaching, *Idem.*

In *Mexico* the priests did preach on some Festival days to the people, *Idem.*

Diabolical.

The Devil useth several ways for the instruction of his Scholars.

1. Sometimes he is seen to go in a visible shape through the Countrey (as in *Sweedland, A.D. 1669.* and *1670*) and appearing dayly to the people, working upon the weaker sort by presenting them with Meat and Drink (not Spiritual Manna.)

2. Sometimes he assembles his Disciples in a Church by night, and appears to them in the Habit of a black man, with a little Band, instructing them out of the pulpit, *Glanvill.*

3. Sometimes at his night-meetings, he exhorts them to observe his Laws, to do mischief; and promises, they shall want nothing, Cloths, Victuals, nor Money, *Idem.*

N. B. The Name of God or Jesus Christ is never used, or mention'd at their Meetings: But yet where it may serve for his purpose, the Devil can pray and preach too, and that exceeding well, *Vide Dr. Dee's Actions with Spirits: & Quæ Scripturae readily, S. Matth. c. 4.*

*6. Sacraments, Vows,**Jewish.*

Circumcision, called a sign, *Gen. 17.* a Seal, *Rom. 4. 11.* Observe,

1. The Time; the 8th day precisely.

1. That a Sabbath might pass over it.

2. Or to shew that God is not tied to Sacra-
ments in the Salvation of persons.

3. Or

3. Or, that it might be out of its legal uncleanness, its blood, *Lev.* 23. 27.c. 12. 2, 3.

2. The penalty for Omission, *viz.* *Cutting-off*; by bodily Death probably, or Excommunication.

3. The manner. The Jews,

1. Bathe the Child oft, to take away the filth,

2. Bring it to the Synagogue in *Parade*, with several Boys, one bearing a Torch of 12 lights;

3. Another a dish of Sand, to throw the *Pepuce* into: Another the Circumcising instrument (of wood, stone, iron, &c.) also oyl, rags, &c. a Cordial Sometimes.

4. The *Baal-berith* gives the Child to *Mohel*, &c. See more in Book Second.

2. The *Passover*.

See before in the Ch. of Times of publick Worship, Festivals, &c.

Some Jews will not suffer the Women to make clean the House (in preparation for the *Passover*) because (they say) Talkativeness is so natural to that Sex, that they cannot perform the Office with so great silence, as is required. Dr. Addison.

Ancient Christian.

1. *Baptism*; wherein observe,

1. By whom it was administered;

1. By the President. *Just. M. Antistes. Tertul.* the Bishop. *Ignat. Ep. ad Smyrn. Tertul. de Bapt.* & *Hierom* faith it was so in his time: Sometimes the Bishop began, the *Presbyters* carried it on.

2. *Presbyters and Deacons, Tertull. Philip* Baptized.

3. A Man Orthodox. *Cyprian* with 8 African Bishops more (in *Con. Carib.*) was for rebaptizing persons baptis'd by Heretics.

4. Lay-unordained persons in case of Necessity, as *Tertull. Hierom*, &c. positively asserts and *Conc. Illibar.* rectified the custom, with this proviso, that if the person lived, he should have confirmation from

from the Bishop, for they accounted none could be saved without *Baptism* by Water or Blood (Font or Martyrdom.)

5. Women never allowed to baptize, unless among Hereticks.

6. *Athanasius's case*, viz. Baptizing when a Boy, was rare.

2. To whom;

1. Infants, v. *Ireneum, Tertul. Orig. Cypr. &c.*

2. Adult, after they had been Catechised, and given account of their proficiency to the Bishop.

3. When;

1. All times alike, at the first; afterwards,

2. From *Easter* to *Whitsuntide*; whence *dying to sin*, &c.

3. *Clinici*, in case of Sicknes or Death, any time.

4. Where;

1. Where was Water. *Just. M.*

2. Ponds, Springs, Rivers, &c. *Tertul.*

3. *Baptisteria*, near, or in the Church; these were large, with a partition for Men and Women.

5. How;

1. With great nakednes and simplicity.

2. Afterwards, there was Catechising; the Catechumen sate with his Face toward the *West*; hands stretch'd out, interrogated, insufflated, anointed, immerSED 3 times, anointed again, and cloathed with a white Garment.

Confirmation.

Infants when adult, Adult Persons a little after Baptism, were brought to the Bishop, and anointed sometimes (viz. if they had not had Compleat Baptism, vid. *Con. Aurant.*) always confirmed by imposition of Hands, with devout Prayers, that the person confirmed might grow in Grice, and be enabled to perform the Vows of Baptism.

Lord's Supper. Observe,

1. The Persons adnuntriting, viz. the President only. *Tertul. de Coron. Mil. c. 3.* who consecrated

secrated the Deacons distributing, *Jus. Mart.*

Apol. 2.

2. The Communicants;

1. At first, the whole Church.

2. As Christians multiplied, and a more exact Discipline grew necessary, the Faithful only, Catechumens and Penitents being excluded, scandalous persons debarred.

Persons sick, or on just causes absent, had some little pieces of the Consecrated Bread dipt in the Cup carried to them usually by the Deacon, sometimes by any other person.

3. Persons dead, *i. e.* such as lapsed and died suddenly, to shew that they died in the Communion of the Church.

This abrogated by the *Concil. Carth.* 3. & *Trull.* 1.

4. New Baptized Infants, commonly.

3. The Time.

1. What days; Every *Lord's Day*, besides other Days, and especially *Saturdays*, on which all the Churches in the World (except *Rome* and *Alexandria*) used to celebrate this Sacrament. *Socrat.* 1. 5. c. 22.

2. What time of the Day?

1. Our Saviour at Night.

2. When the Apostles did, is doubtful.

3. *Tertullian* saith, at Supper, *tempore vi-*
etatis.

4. In the Morning, before day. *Plin.* 1. 10.

Ep. 97. And *Cyprian* pleads for the Morning. *ad Cecil.* *Ep.* 63.

This Custom obtain'd generally, except in some places of *Egypt*. *Socrat.* 1. 5.

3. How often? *vid. post.*

1. At first, every day, as oft as they came together for Publick Worship. We receive the *Encaust* every day. *Cypr. de Orat. Dom.* So *S. Ambrose* saith of his Church at *Milan*. So *S. Hilary* of *Rome*.

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In the *East*, the custom wore off sooner. St. Basili speaks of four times a Week. *Lord's Day, Wednesday, Friday, Saturday*; besides Festivals.

2. Afterwards, once a Week; three times a Year, &c.

4. The Place where;

1. Our Saviour in a House, at the *First* Pas-
over.

2. The Apostles in an upper Room, set apart
for Church-Services.

3. In Times of Persecution, on Mountains,
Crypts, Tombs of Martyrs, &c.

4. When Temples were built; at the East-
end of this Church; on a Table of Wood or Stone;
fenced in with Rails. Out of this plate they were
forbid to Communicate; *Ead. Cost. Can. 58.* un-
less in great necessity.

5. The manner. After the Service of the Ca-
techumens

1. They offered all somewhat.

2. Out of the Offerings (which the Pastor
laid upon the Altar) the Bread and Wine for the
Sacrament were taken, *viz. common Bread*; no
dispute then about leaven'd or unleaven'd Bread.

3. Hence also, probably, they had Provisions
for the *Agape*, where Rich and Poor feasted toge-
ther. At first, probably, before the Sacrament, *i Cor. 11*. *Every one took his own Supper*. Afterwards,
in Chrysostom's time, it was after the Sacrament:
for they fasted till the Sacrament.

4. The Elements being prepared,

1. The Deacon brought Water to wash the
Bishop's and Priest's hands. *I will wash my hands*
in Innocency, *v. Constit. Ap. l. 8.*

2. They Deacon cryed aloud. *Mutually*
embrace and kiss each other (this is the holy kiss) *when*
thou bringest thy Gift to the Altar, &c.

3. They prayed for universal Peace, whole-
somer Weather, Kings, &c. See the Form. *Constit. Ap. l.*

4. The Minister and People mutually saluted; saying,

Priest. *The Lord be with you.*

People. *And wish thy Spirit.*

Pr. *Let us give Thanks unto the Lord.*

Peop. *It is meet and just so to do.*

5. The Minister rehearsed the Prayer of Consecration, giving Thanks for the Death, Resurrection, &c. of the Son, &c. for admitting them to those Benefits; praying for a closer Union. Ending with the Lord's Prayer.

6. The Minister cried, *τα τίκται, τοῖς θύμοις.*
Anf. There is one Holy, one Lord, *J. Ch.*

7. They exhorted to participation by a Hymn, *Come, Taste and see, that the Lord is good.* Cyril.

8. The Bishop, or Priest, Sanctified the Elements. See the Form in S. Ambros. *de Sacram.* l. 4. c. 5.

9. They brake the Bread, delivering it to the Deacon, and he to the Communicants; then the Cup; the Wine mixt with Water. For Infants and weak, the Bread dipt in Wine was given.

10. The posture was various, in Dionys. Alexander's time, standing. *Euseb. Hist. Eccl.* l. 7. c. 9.

11. The People stretch'd out the right hand, the left hand being under it. *Cyril.*

12. During the Administration they sung Psalms (*Ps. 33. Constit. Apost.*) and Hymns.

13. Concluded with *Prayer* and *Thanksgiving.*

14. Saluted each other with a Kiss of Peace, (*signatio Orationis. Tunc. Eccl. Eccl.*) pieces of Bread sent to Catechumens, &c.

Mahometan.

The *Mahometans* use *Circumcision* after the 8th. Year, when the Child is able to make confession of his Faith, where, lifting up his Finger, he speaks these words:

There is but one God, and Mahomet his Prophet, one God, and equal Prophets.

After Circumcision ended, they Feast three days together, and then they carry the Circumcised to a Bath, with great Pomp, and then home again, presenting him with gifts.

Circumcision not commanded in the Alcoran.

The Women are not circumcised, but only use the words.

When any Christian abjures his Faith, and is circumcised, they are led through the Town with great honour and rejoicing, and exempted from Taxes and Tributes.

Yet the *Moors of Egypt* circumcise their Daughters, cutting off some of their Nymphae M. de Thev.

The Old *Arabians* circumcised at thirteen years of age, Rosse.

In *Mexico* the Priests washed the Newborn Children, and let them blood in the Ears, Rosse.

Ancient Heathen.

In answer to Circumcision and Baptism,

The *Heathen Romans* (every Citizen) gave notice of the birth of their Children to the Prefects of the Treasury in the Temple of *Sacrum*, upon the Ninth day for the Male, the Eighth for a Female, (but the Tenth amongst the Greeks) upon which day (called therefore *Dies Lustricus, & Nominalia*) the Child was Purified, Named.

They

They accounted the Child in danger till the seventh day past.

The supposed Goddess of the day, was called *Nundina*.

The *Grecians* on the fifth day had their Midwives to carry the Child, and run about a fire made for the purpose, for the purification of the Infant, and consecrating of it to the Household Gods. This day was called Ἀμφιθέμια, Dr. *Holiday on Juvenal*.

Modern Heathen:

The Inhabitants of *Ceylon* dedicate a Cock to the Devil (by way of Vow) in case of sickness, Capt. *Knox*.

The most Ancient Historians tell us, that the *Egyptians* were the first that instituted Circumcision, or else learn'd it from the *Ethiopians*; thence it came to be used among the *Chaldei*, *Poenicians* and *Syrians*, *Ludolph*.

They of *Alnajah* circumcise with sharp Stones; and *Epiphanius* quotes the *Homerites* for the same custom; from whence came the *Abyssinians*, *Idem*.

The *Traglodytes*, *Nigrates* and other innumerable Nations use it for cleanliness, or for generation (as conducive to it) or because they have a longer *Preputium*, *idem*.

Among the *Abyssins*, *Egyptians* and *Arabians* even the Women are circumcised; and the most impudent about the *Cape of Good-hope*, who yet prostitute themselves for a small matter to the Seamen. My Author wonders, that only in *Africa* and *Asia* the Women should have such extirpations, as have need to be cut off, *idem*.

O *Bandaron*, O *Uncircumcised*, is as great a Reckon among these Women, as O *Arch. i. e. Q* *Uncircumcised*, amongst the Jewish Men, *idem*.

Among the *Brahmins*, the Priests, Children and Merchants (i. e.) *Brahmins* and *Banuymans* in *Brahminism* anoint with Oyl, and cleanse with Water: the prophaner sort, (Men of War and Manufactures) have only Water with the point of a Pen opposed to their Foreheads, Sir Th. *Herb.* of *Devon* set to anointing oyl and cleasing oil to obtain beneficial effects of correspondence with celestial and *Diabolical*.

The Witches renounce their Christian Baptism, and suffer the Devil to pour Water upon them, and take another feigned Name in their *Fictitious Baptism*, Mart. Delrio Disq. Mag. I. 5. Sec. 16.

Also for a Pledge, they give a Fragment of their Garments, and write their Names, or make their Marks with their own Hands, in the Book of Damned Reprobates, *ibid.*

Some offer the Sacramental Bread to the De-
vils.

Also, the Wizard or Witch in some secret part
of the Body, hath a kind of a Dug, which the
Familiar Spirit at certam seasons fucks; thereby
receiving some service, and peradventure infusing
some malignant virtue and power into the Witch;
which serves as a kind of Sacrament to them, for
the conveyance of continual nourishment, *Gloss.*
Conſid. on Witches.

* Dr. Dee, when his Son Rowland was sick, ready to die, made a Vow (if God should restore his Son) to eat but one meal on Saturday, Sec. Alt. with Spur. p. 315. 2nd. post. cap. de Yenan. self fav.

Mr. Mather tells of a Diabolical Sacrament in Bread and Wine, *Wonders of the Invisible World*, 1643.

and chief of all religious exercises.

7. Fasting, Mortification, Penances.

Jewish.

THE Fasts of the Jews are, however,

1. Publick, which are many, concerning which we have given account already in the Monthly Festivals; save only that we omitted one which is kept in the Month of Tisri (or September) for the death of Gedaliah, *Jer. 41. 2.*

2. Private, as

1. On Mondays.

The reasons of which see before in the Chapter of weekly times of Publick Worship.

2. Thursdays.

Which are kept only by the Devoutest Sort.

The general rule in all their Fastings is to forbear Meat and Drink till the Stars appear; but in this they are palpably carnal, relying upon the very doing of the Work, Dr. Addison.

Some fast on the 10th of March, because *Miriam* died that day, and the People wanted Water in the Desert.

Some on the 10th of April, for the death of *Eli*, and his two Sons, and the loss of the Ark.

Some also on the 18th for the death of *Samuel*.

But the Only Fast, that God commanded them, was that upon the *Day of Expiation*.

The manner of keeping their Fasts is,

1. By abstaining from all Meats and Drinks, till the Stars appear.

2. Reading no passages in the Bible, but such as are mournful, as the Destruction of Jerusalem, Jeremiah's Lamentations, &c. Rosse.

Ancient Christian.

Lent, *Quadragesima*, so called, either because at first it lasted forty hours, *viz.* from 12 of the Clock on *Friday* till *Easter-Sunday* morning; or because afterwards it was extended to forty days; at last to 3, 6, 7 weeks.

It was observed in the First Century.

It was kept (especially the last week of it) with great strictness, mortifications (all Proces and Inquiry into Criminal Actions and Corporal Punishments suspended) Acts of Prayer, Abstinence, &c. In other parts of *Lent* they fasted till the Evening, in the last week till Midnight or Cock-crowing, *vid. Zonar. in Synod. Tom. 2. part 2. p. 1.*

The last week, called *Hebdomada Magna*, on which they Fasted, Watched, did Alms, suspended Suits at Law, shut the Tribunal Doors, set Prisoners free, Dr. *Cave.*

The Sinner, when he began to mislike himself, i. e. to be penitent for his wicked life, for that he had offended God and his Church, came first unto the Bishop and Priests, as unto the Mouths of the Church, and opened to them the whole burden of his Heart; afterward he was by them brought into the Congregation, and there made the same confession before his Brethren; and further was appointed to make satisfaction by open Penance; which Penance being duly and humbly done, he was restored again openly unto the Church, by laying on of Hands of the Priests and Elders, Bish. *Jewel out of Beatus Rhenanus.*

Fasts on *Wednesdays* and *Fridays*, *Jejunia Quartæ & sextæ Ferie*, (*stationes*, because they kept close to them as to their Guard) celebrated with reading,

ing, and expounding Scripture, Divine Service, Sacraments, and fasting till three a Clock, in remembrance of Christ Betrayed and Crucified.

Mahometan.

Ramazan is the name of the *Mahometans Lent*, which continues thirty days, during which they eat nothing in the day-time, but when night comes, all Meats are indifferent, but Swines-fiehls; yet they abstain from Wine and Women.

The last day of *Lent*, they consecrate as a day of Mourning to the memory of their deceased Friends, when many of the meaner sort seem to make a most bitter lamentation, and then at night they fire an innumerable company of Lamps and other Lights; and when burnt out, the *Lent* is ended.

The day after their *Ramjam*, the most devout assemble at their Mosquits, and hear some parts of the *Alcoran*.

Ancient Heathen.

1. The *Galli* were such Priests as gelded themselves,

2. At *Hierapolis* the Pilgrims were to sacrifice a Sheep, to kneel and pray upon the Fleece, to lay the Head and Feet of the Sheep upon their Heads (to crown themselves) to drink cold water only, and sleep on the ground till their return, *Rosse*.

3. The *Hierophante*, among the *Athenians*, were such Priests, as castrated themselves with the drinking of Hemlock, that they might live more chast in their Office, *Text. Offic.*

4. The Priests of the *Egyptians* were sparing in their Victuals to a wonder, abstaining from Flesh and Wine; and seldom eating Bread, lest they should overcharge their Stomachs; only Oyl and

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Sallad-herbs were their common food; not so much as tasting Eggs or Milk; enduring sometimes a three days fast, *Idem.*

5. The Persian *Magi* used no other food than Meal and Herbs, *Id.*

6. The Indian *Gymnosophists* fed upon Apples or Flour, *Id.*

Apollonius Tykneus abstained from Bread and Flesh.

Archimolus and *Meschus* (Sophisters of *Absi*) drank Water and ate nothing but Figs all their life, *Id.*

On the Festivals called *Nepentia*, the Ancient Greeks abstained from Wine, whence they gave them their name *Dianastigosis*; See the Second Part.

Modern Heathen.

An Indian *Faqir* intending to invent a new Spell of Devotion, resolved to measure with his Body, the whole extent of the *Mogul's Empire*, from *Bengala* as far as *Caboul*, i. e. from S. E. to N. W.

The Pretext for so doing, was, that being present at the Feast of *Houly*, he had a kind of Novices to wait upon him and serve him. At the beginning of his journey he laid himself out at full length, on the ground upon his Belly; and marking it, and so rising up again, to walk it; and so down and up again continually. This was performed punctually; and he made a *Coffe*, and half a day, i.e. three quarters of a League; so that at the years end he was got no farther than the utmost bounds of the Province of *Huzuris*; but was loaded with Charity, all the way; *Mahr-i-Shan*.

In the Pagod *Chitanagar*, on each side of the Wall, is a square hole, and in the middle of the thickness of it, a long Iron Screw, entering perpendicularly into the Wall like a Bar: The Irons served to falten Ropes to, for supporting those who performed voluntary Penance for seven days, *Idem.*

The *Bramins* shun Pleasure, drink Water, Sir

Mo. 1. 2. 1. 2. 3. 4. 5. 6. 7.
The *Gentiles* in the *East-Indies* are great Fasters, and none of them let a Fortnight pass without it; and then they fast 24 hours: A great many of them will fast six or seven days; and they say there are some that will fast a whole Month without eating any more than a handful of Rice a day; and others that will eat nothing at all, only drink Water, in which the Root *Ghatas* hath been boyled. When a Woman is at the end of one of these long Fasts, the *Bramin* goes with his Companions to the House of the Penitent, and beats a Drum, and permits her to eat and return home, *M. de Thev. 1. 3. p. 82.*

Diabolical.

While I was thus requesting God, *Edward Kynyngham* made a Vow of Penance, during his Life never to eat his Supper, or Evening-Meal, off Saturday, *Dr. Dee's Mt. with Sp. p. 334.*

The Witches in *New-England* kept Falling-Days.

8. Feasting, &c.

Jewish.

FEASTS, Two-fold.

1. ἡπερ, upon the Remainder of a Sacrifice.

2. πρωτο, *Comportatio, &c.*

Concerning which, observe,

1. The Preparation. They Saluted, Kissed, washed the Guests Feet, by a Servant; anointed the Head and Feet.

2. Carriage at Table.

1. The Master consecrates a Cup of Wine thus: *Blessed be Thou, O Lord our God, the King of the World, which createst the Fruit of the Vine.*

2. He tafts the Cup, and passeth it about the Table.

3. Breaks the Bread, and holding it in both hands, blesseth it thus: *Blessed be Thou, O Lord our God, the King of the World, which bringest forth Bread out of the Earth.*

Thus on Festivals; at other times they blessed the Bread alone.

4. After eating, and good Discourse, the Master, or some Guest, began thus:

Let us bless Him, who hath fed us with His own, and of whose Goodness we live.

All the Guests answ'red;

Blessed be He of whose Meat we have eaten, and of whose goodness we live.

Then the Master proceeded:

Blessed be He, and blessed be His Name, &c. annexing a long Prayer, in which he gave thanks,

1. For present Food.

2. De-

2. Deliverance out of *Egypt*.

3. Circumcision.

4. The Law.

And Prayed,

1. For the People *Israel*.

2. The City *Jerusalem*.

3. *Sion*, the Tabernacle of His Glory.

4. The Kingdom of *David's House*.

5. The coming of *Elias*.

6. That God would make them worthy of those Days, and the Life of the World to come.

Then the Guests answer : *Fear the Lord, all ye his Saints, for there is no lack, &c.*

Afterward he blessed the Cup, as before, and then drunk round.

And, lastly, they sung a Hymn.

Their gesture was lying on Beds.

They sent Portions to the needy.

Ancient Christian.

The *Christian-Feasts*, used in Primitive Times, were called *Agape*, or Love-Feasts.

The manner thus :

1. They prayed to God, before they ventured upon His Creatures.

2. Ate but what sufficed Hunger, drank no more than consisted with sober and modest Men, and fed so, as remembering they were to rise at night to worship God.

3. When they had done, they sung Psalms, either of their own Composure, or out of the Holy Volumes.

4. And as they began, so they ended the Feast with Prayer.

5. And then departed with the same care to preserve their Modesty and Chastity ; so that they appeared not so much to have Feasted at Supper, as to have fed upon Discipline and Order. So *Tertullian*.

Mahometan.

The *Mahometans* have a kind of *Easter-Feast*, which they call *Bayran*; which lasteth three days, in which they enjoy all sorts of Pleasures.

They have also great Feasting at the Circumci-
sion of their Males.

They observe divers Festivals. *Rosse.*

Ancient Heathen.

The *Romans*, after Sacrificing, went to Feast upon the remaining part of the Beast, singing the praises of their God: After the Banquet, they did return to the Altar, and cast into the Flames the Morsels of Meat that were left, with the Tongue, and some Wine, and then did return thanks to the God for the honour and advantage of sharing with him in the Victim. This ended, they concluded with Prayers. *D. Assigny upon Galfr. p. 26.*

At their ordinary Feasts, they had *Libations*.

To retrench the Expences of their Feasts, and oblige them to Frugality and Moderation, there were several Laws enacted amongst the *Romans*, called *Leges Sumptrarie*, concerning which more may be seen in *A. Gellius, Microbius, &c.*

The order and manner of their Feasts was thus:

1. As to the time; it was commonly at Supper.
2. Water was brought to wash With.

Modern Heathen.

In *Tianguis*, they keep Feasts commonly all Day and Night; their most esteemed Meats are Ox's Flesh, and Dog's Flesh; most of their Dishes are relished with a kind of *Birds-nest*, which gives them

them a taste of almost all sorts of Spices. They conclude commonly with Comedies and Fire-works.

Tavernier.

Diabolical.

At the Entertainments which the Devil makes for Witches by night, *Glanvil* mentions Wine, Cake, Roast-Meat, Drink, Dances, Musick.

And the Devil at Meeting, bids them *welcome.*

9. Church-Discipline, Excommunication.

Jewish.

Observe here,

1. THE Causes of Excommunication,

1. Among the old Jews, were only
 1. Leprofie.
 2. Touching the Dead.
 3. An Issue.
2. Among the Modern Jews are added,
 1. Scandalizing a Master, though dead.
 2. Reviling a publick Minister of Justice.
 3. Calling a Free-man a Slave.
 4. Not appearing at the Consistory, &c.
 5. Undervaluing a single Precept.
 6. Not doing what is appointed.
 7. Keeping what may hurt another, as a Hitting Dog, broken Scales.
 8. Selling Land to a Gentile.

9. Wit-

9. Witnessing in a Heathen Court, against a Hebrew.
10. A Priest Sacrificing, and not giving the rest of the Priests their due.
11. Working on the Fore-noon, before the Passover.
12. Pronouncing the Name of God carelessly, or with an Oath, or in lofty Hyperbolical Terms.
13. Causing the Vulgar to profane it.
14. Computing times out of (otherwise than their Fore-fathers in) the Holy Land.
15. Causing the Vulgar to eat holy things out of holy places.
16. Causing the Blind to stumble.
17. Hindering the Vulgar in any Command.
18. A Priest Sacrificing a torn Beast.
19. Killing a Beast with a Knife, not yet tried by a Rabbi, &c.
20. Moroseness and backwardness to learn.
21. Associating with a Wife, after himself hath Divorced her.
22. A wise Man, or Rabbi, of ill Fame.
23. Undeservedly Excommunicating another.
24. Profaning the Festivals.
2. The Kinds, or Degrees;
 1. *Niddha*, the lowest.
 2. *Schammatha*.
 3. *Cherem*.

Concerning which, see in the Second Book,

Ancient Christian.

Observe,

1. What Crimes. All publick in themselves, or made known to the Church, after private admonition.

The

The greatest Temptation was to Idolatry; committed,

1. By Exposing the Scriptures, called *Traditores*.
2. Actual Sacrificing, called *Thurificati*.
3. Purchasing a Warrant from the Magistrate to execute them, called, *Liberatios*.
2. What Penalties; viz. Spiritual Excommunication for 2, 3, 5, 7, 10, 20, 30, years, sometimes for their whole Life, according to the Offence.

Clergy-men forfeited their Ministry: And tho upon repentance admitted to Communion, yet but as Lay-men.

Abstineri { ενδοπτερω, &c.) } *Apostolice* { Αποεις οις επιτελεσσ } *Anathematizari.*

Are all Synonymous terms signifying Excommunication.

3. What manner.

1. Reproofs and Exhortations were used in the Assembly.
2. The Censure was passed; not always in a formal manner, the Fact being notorious, and the offender, *ipso facto*, excommunicate.

The Excommunicate appeared in a so did habit, with a sad Countenance, a head hung down, tears in their Eyes, standing without at the Church-doors, (never suffered to enter in) falling down to the Ministers as they went in, and begging the Prayers of all good Christians, making open Confession of their Faults. This was to satisfy,

1. The Church of their Repentance, and for the Scandal.
2. God; by acknowledging the fault, and begging pardon.

4. The time of Penance ended, they addressed themselves to the Governors of the Church for Absolution; their repentance examined; and found sincere, they were openly readmitted by imposition of hands: The party kneeling down between the Bishop's knees (or the Presbyters in his Absence.

Absence) the Bishop laying his hands on him, and blessing him.

The Penitent was now received with acclamations of joy (sometimes weeping) for his Recovery, to the Lord's Supper, &c.

The set time of Penance was remitted in case of Death, Persecution, many Offenders, Dignity, Age, &c.

4. The Persons Excommunicating;
1. The publick Congregation, the people.
- Cyprian.
2. The Elders, President, *Tertull.*
3. The *Majores Nati* presiding in the Church, *Firmilian.* in a letter to *Cyprian.*
4. Only the Bishop, *Cone. Illiber. can. 32.* or,
5. The Presbyter or Deacon in necessity, *Ibid. c. Cypr.*
6. In the *Dacian* Persecution, a publick Penitentiary.

Martyrs gave sometimes *Libelles* to mitigate the Penance.

Mahometan.

The Mahometans have none, but punish by Civil Magistrates.

Yet their *Services* do undergo voluntary Penances, far exceeding the *Romanists* herein, putting such massy Fetters of Iron upon their Legs, as that they could scarce stir with them, and then covered with blew Mantles (the Colour of Mourners) going as fast as they are able, bare-foot many miles together, upon the hot parching ground in Pilgrimage, to visit the Sepulchers of their Saints, suffering and waiting for their Recompence in that better life to come.

Once in their lives, they are obliged by their Law to go one Pilgrimage to *Mosca*: Which is thus; All the way they sing Verses of the *Alcoran*, below Charity, &c. Two days before they arrive at

Me-

make they strip naked, and continue so 3 days, and go round the *Kiasse* 7 times Praying, with an *Imam* before them.

Ancient Heathen.

Corn. Cethegus, and *Qu. Sulpitius* (Roman Priests) were put out of Office; the one, because he let fall the *Apex* (which the Priests carried) in Sacrificing, from his Head; the other, because he did not place the Entrals of the Victim aright.

The *Druids*, if any person, private or publick, (engaged in Controversies) will not stand to their determination, they forbid them the Sacrifices, *Cesar de Bell. Gall.* They sit in a Consecrated place, whither all come for the hearing of Controversies. The persons thus suspended were accounted impious and execrable: All men shun'd their company.

The Unclean were driven away from Sacrifices by the Herald, crying, *Procul este profani.*

Vestal Virgins, becoming incontinent, were bound alive, carried on a Bier, through the *Forum*, with great silence and horrour; set on a Ladder, by which she descended into a Cave (where was prepared a Bed, a burning Light, a little Bread, Water and Milk): the Ladder drawn up, the Cave's Mouth was filled up with earth; either that such an offender might not be honour'd with burning, or that being a Consecrate Virgin, she might dye, as it were, of her own accord, saith *Pline.*

Modern Heathen.

In the *East Indies*, when a Man or Woman hath committed a sin, that makes them be expelled the *Caste* (as if a Woman had lain with a *Mahometan*) she must, in order to be re-admitted, live upon

on nothing else for a certain time, but the grain
that is found amongst Cow-dung, M. de Thev.

10. Marriage and Divorce.

Jewish.

1. Marriage. Concerning the Marriage of the Ancient Jews, I refer my Reader to Sacred Scripture.

The *Barbary-Jews* admit not any unmarried Sect among them. Concerning their Marriages observe,

1. Whom they marry. One of their own Tribe.
2. When. Their Daughters often are betrothed at ten Years of Age, and if Rich, married when young.
3. How. 1. The first visit is short, to prevent disparagement, if it succeed not.
2. In case of liking, Presents are sent.
3. Articles are drawn up particularly even till it come to the Night-dress.
4. A Dowry is made by the Man.
5. The Woman is affianced, i. e. given to the Man, by some near Relation.
6. For eight Days, the Woman useth Bathing.
7. On the Marriage-Eve, she is put, by two Matrons, into *Tabilia*, a Cistern of cold Water, (not a Hair above Water;) when she comes out, her Hair is neatly dressed up.
8. On the Marriage-Day, they put on their Wedding-Robes, retire to their private Devotions, and then to the Synagogue-Service.

9. Then returns he to his Bride, sitting in a Chair, having a Virgin on each hand, puts the *Kedusim*, or Wedding-Ring, on her Thumb, or any Finger of her right Hand, calling Witnesses.

10. The *Rabbi* saith a Prayer.

11. After Prayer, having blessed, and tasted a Glass of Wine, he gives it to the Bridegroom, who breaks it in remembrance of the destruction of the Temple.

12. The Bridegroom takes off the Bride's Veil, gives her the right hand, sits down by her, discourses a while, retire into the Lodging-Room, wherein are two Beds on the Floor, to one of which the Bridegroom betakes himself, after the Tokens received, *Dent.* 22. and a certain short Mystical Prayer used.

13. For eight days they Feast, Neighbours come and pray with the Man, the Woman being allowed these eight Days for Purification; the Man sees her not, but at meal-times.

14. At a woman's first meeting her husband, she walks thrice about him; and the man once about the woman.

2. *Divorce*; concerning which, and more concerning Marriage, see in the *Second Book*.

Ancient Christian.

None could lawfully Marry, till they had first advised with the Bishop and Clergy, and obtained their leave (probably to secure them from Marrying with *Gentiles*) v. *Tertull. de Monog.* c. 11. & *ad Ux. l. 2. c. 2. 9.*

Pope *Calixtus* first Prohibited Matrimony between those that were near a-kin (*consanguinity*, of the same Blood) such as the Laws of God, of the Emperors, *Greek* and *Roman*, admitted to the Inheritance, *CARRANZ*, in *Decr. Calixti Pa.*

Christians were forbid to Marry with Infidels,
Idem. Sum. Elibert. Conc. c. 15. 16, 17.

S. Jerome speaks of *sponsalitius annulus*, upon Job c. 8. and on *Isa. 3.* and Beda calls it, *sincere fidei signaculum*, on *Luk. c. 5. Hom. 40.*

Pope *Euristus*, in his first Epistle to the *African* Bishops, shews in what manner Christian Matrimony ought to be Celebrated. *Viz.*

1. Let a Wife be sought, and betrothed by the Parents that are next to her, (*a Parentibus Propinquioribus*:) [i. e. I suppose, Father, Grand-father, &c.]

2. Let her be blessed in a Priestly manner (as the custom is) with Prayers and Orations by the Priest.

3. Let her be kept and attended by the Bride-man and Bride-maid; and for two or three days let them be at leisure for Prayers, and preserve their Chastity, that good Children may be generated, and they may please the Lord in their Actions; otherwise (saith he) account them rather Adulteries, Lewdness, or Fornication, than *Wedlock, Carrau, in Decr. Eucaristi Pa.*

Mahometan.

The *Turks* may have three sorts of *Wives*; lawful *Wives*, *Wives of Kebis*, and Slaves.

1. The first are thus Married;

1. The Man agrees with the Maid's Parents for her Dowry.

2. The *Cady*, with two Witnesses, writes down the agreement.

3. Before the Celebration the *Imam* blesses the Marriage.

4. On the day, the Bride muffled up, is led to the Bride-groom's House to Feasting and Musick, &c.

They may have four Wives.

For *Wives of Kebis*, less ceremony serves.

Divorces are thus;

The Husband goes before a *Cady*, and saith, I part with her, for three times; allowing her a Dowry,

Dowry, if he Divorce her wrongfully, nor may she Marry again till after four Months.

Ancient Heathen.

A Soothsayer and *Witnesses* were present at Marriages; the one to give token of good luck (e.g. a Crow, because one dying, the other lives without a Mate,) the others (*Signatores*) to Seal the form of the Contract.

They gave the Bride Golden Coin in a Charger, which some think was stampt, with the Resemblance of the Bride-groom, or Bride, or both, Dr. *Holiday on Juv.* p 114.

They betrothed with a Ring,

Et dixit pignus fortasse dedisti, Juv.

Pliny saith, the Ring was of Iron. *Tertullian* and *Marcell. Donatus*, of Gold.

They gave the Guests VVine, cakes at their Departure, Dr. *Holiday*.

The new Bride and Bride-groom, sacrificed a white Hog, perhaps, to signify the fruitfulness of Marriage,

Divorces allowed among the *Romans*, to one person 8 times: beyond that number was accounted Adultery, v. *Mart. l. 6.*

*Aut minus, aut certe non plus, tricesima lux est,
Et nubit decimo jam Telefina viro.
Quae nubit toties, non nubit, Adultera lege est.*

Modern Heathen.

In the *East-Indies* they Marry their Children very young ; and in the Province of *Baglana*, Celebrate the Marriage , and bed the Children much sooner, than in many places of the *Indies*, viz. at 8 or 10 years old.

A *Gentile* Marries at any age, and cannot have several Wives at a time, provided he Marries a Maid, and one of his own Caste.

Many Ceremonies are to be seen at their VVed-dings : At certain times in great Towns 500 or 600 are Celebrated in a day ; and nothing to be seen in the Streets, but enclosures at the front of the Husband's House , made with Poles or Canes, covered with Tapestry, &c.

Before the Wedding, they make a Cavalcade through the Town, with Musick and much Pomp; then a *Bramen* having said some Prayers over both, puts a Cloth betwixt the Husband and the Wife, and orders the Husband with his naked Foot to touch the naked Foot of his Wife, and that compleats the Marriage, *M. de Thev.*

In *Negapatam* (in the *East-Indies*) the Priest, with a Cow and Man and VWoman together, go to the River-side, where the *Bramen* mutters over a short Prayer, links their Hands about the Cows Tail, forces the Beast into the River (having first poured upon them his Holy Oyl) where they go as far as they can with the Beast, and then returning to shore, their hands are untied, and they Married.

Diabolical.

In *Aeboyna*, they (who worship the Devil) at Marriage, use no Ceremonies ; for the parties being agreed, the Bridegroom's Father carries a Present

sent of some Toys to the Bride, and the Bride's Father makes a Feast, at which they have Musick, of Tabors and Lologo, or Dances in the Honour of *Nito*; and so consummate the Marriage, which they break with the same facility they contracted it; for the VVives leave their Husbands upon the least discontent, and the next day they Marry another, *Mandelso*.

Funerals.

Jewish.

A *Brabam* buried *Sarah* in a Cave, *Gen. 23.*
Saul was buried in a Grove, or under an Oak, *1 Cor. 10.*

They used also burning of their Dead, *1 Sam. 31. 12. Amos 6. 10.*

Their common Epitaph is, *Let his Soul be in the bundle of Life, with the Rest of the Just, Rosle.*

They used to Mourn for the Dead, &c.

At present among the Jews in *Barbary* the way is thus;

1. A Jew being sick, a Rabbi is sent for, who,
 1. Draws up an Envoy of his Estate.
 2. Takes account of his Debts.
 3. Provides for the Payment.
 4. The remainder is disposed ;
 1. In a double Dowry to the Wife, (to what was promised.)
 2. In Alms to Orphans.
 3. In Alms to Widows.
 4. In a Legacy to the Synagogue and Holy House, (*i. e.*) the Temple expected at the coming of the Messiah.

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2. When like to Die, he confesseth his Faith, and in a short Oration is recommended to mercy.

3. Is Buried within the Natural day after departure, the Corps being washed, and if rich, in Rose-water, Orange-flowers, &c. put in a clean shirt, drawers, and a strip of Linnen, and after all, in a very white sheet and Coffin.

4. The Relations stir not abroad for seven days after interment.

5. The Corps is carried by four persons to the place of Burial.

6. At the Grave some certain parcels of Divine Service are said, Dr. *Addison*.

See more in the *Second Book*.

Mr. *Rosse* relates other usages, as covering the face, tearing a piece of their Garments.

Bowing the Thumb.

Stretching out the other Fingers.

Casting a Shell after the Corps.

Cutting grafts over their Heads.

Changing their Seat 7 times in the Synagogue.

Going bare-foot 7 days.

Burning Candles 7 days, &c.

Ancient Christian.

In the Funerals of the Ancient Christians I Observe,

1. That one of the nearest Relations shut the Eyes of the person Deceased. So S. *Augustine* saith concerning his Mother; *Premebam Oculos ejus*.

2. Sometimes to comfort themselves in the Affliction they Sung Psalms together, as in the forecited instance of *Monica's Funeral*. S. *Augustine* tells us, *Eusodius took a Psalter, and began to sing, to whom all the House answered, I will sing of Mercy and Judgment, &c.* Upon which many Brethren, and Devout Women gathered together, and joyned with them, See also Dr. *Cave*.

3. When

3. When the Corps was brought to the Grave or Sepulcher, and there laid down; Prayers were said, *vide Ang. Confess. l. 9. c. 12.*

4. Orations were often made in commendation of the Party Deceased, with Exhortations to the People, to imitate so good an Example.

5. They were not always careful for costly Funerals, or embalming of their Corps, or choice Monuments, as S. *Anstine* saith, in these respects, his Mother took no thought, *Nec mortuus coram-mus Min. Felix.*

6. They also carried Lights burning before the Corps, signifying, they were as Champions, &c. Dr. *Cave*, out of S. *Chrysost.*

Note. 1. *Enycbianus Papa statuit, ut Martyres cum Dalmatica aut Colobio Sepelirentur.*

2. *Cerei in Cæmeteriis non incendantur.* *Conc. Eliber. c. 34.*

3. *Ne Faeminae in Cæmeteriis pervigilent, ne sub obitu Orationis Sceleris committantur,* *Ibid.*

Mahometan.

1. After Death of any, the People fall a howling loud.

2. Friends come in, and weep in singing doleful tones with them, praising the Deceased thus, *He loved me so well, gave me plenty of every thing, &c.* and the rest say the same.

Sometimes they hire Mourning women.

3. They wash the Corps, shave off the Hair, burn Incense about him, to scare away ill Spirits; wrap him up in a Sheet.

4. Pray to God to be merciful to him.

5. Put him into a Coffin or Bier, cover'd with a Pall, which is Green for a *Scheriff*, Red for a Soldier, &c. with a Turban overthwart it, &c.

6. Carry it to the Burying place, the Priests going before, saying Prayers; then the Friends, Women crying like mad.

7. Put it in the Grave, and leave the Women to make lamentation.

The Persians place the Body Westward.

Burying-places always without the Town.

They use Tombs of Marble-stones erected, Epitaphs as we, M. de Thev.

Mahomet the Third lies buried in the midst of a Chappel at C. P. about fifty foot square, with four high small round Towers, about which are small round Galleries of Stone, from which the Priests call to service: His Tomb, a great Coffin of Marble, about five foot high, at the end covered with a Hearse-cloath of Gold, his Turbant standing at his Head, and two great Candles of Wax, three or four yards long, in gilded Candlesticks, the one at his Head, the other at his Feet, never burning, but standing for shew.

Round about his Tomb are Tombs for his Wives and Children.

In another Chappel at C. P. lies buried Sultan Selim with his 37 Children about him; his Grand-father.

In another, Amaruth (his Father) with 45 Children; only Emperors and Bassaes:

Thus others are buried in Fields, with Marble Stones at the Head, another at the Feet.

Ancient Heathen.

The Romans burned the Bodies of the Dead, that the Soul might be purged in Fire, before it ascended to the Stars, Quintil. Declam. 10.

Yet they excepted from this burning, the Bodies of

Traitors.

Tyrants.

Killers of their Masters.

Feloes de se.

Young Infants.

The four first, as profane ; the Infants, as needing no purgation.

The Grave of an Infant, was called *Suggrundium* ; of others *Bustum*.

The *Egyptians* and *Persians* used not burning.

At Funerals, were used Orations, Sword-plays, and Feasts, and a Doal among the *Romans*.

The *Romans* first buried in their private Houses.

To bury in the City was forbidden by a Law, *Hominem mortuum endo Urbe nec sepelito, ne sit urito* ; in a Roman Edict it was prohibited to burn the Dead within two miles of the City.

The Rich were buried in their own Suburbane Fields, where stately Monuments were erected on the sides of the publick ways, as of the *Via Flaminia* ; (the ground, for so many Feet, consecrated.)

The Poor at *Puticula*, so called from the little Pits or Graves.

Among the *Lacedemonians*, and in some parts of *Greece*, and at last in *Rome* it self, Burial was admitted within the City.

Lastly it was admitted in the Temples.

Amongst the *Druuids*, whatever was dear to Great Persons, whilst living, was sent to the Fire after them, when dead, viz. Living Creatures, Servants or Clients, *Caf. de Bell. Gall.*

Vide plura in Parte Secunda.

Modern Heathen.

In the *East-Indies*, the Ceremony of Burying differs according to Places.

In some places, they carry the Body cloathed in goodly Apparel, sitting in a Chair, with the beat of a Drum, with the attendance of Friends and Relations ; and after the usual ablution, the Body is surrounded with wood ; and the Wife, who hath followed in Triumph, hath her Seat prepared there, where she places her self, singing, and leeming

seeming very desirous to die; a *Bramen* ties her to a Stake, in the middle of the Funeral Pile, and sets fire to it; the Friends pour Odoriferous Oyls into it.

In other places the Bodies are carried to the River-side, put in the water, and washed, and then the Wife holding her Husband on her Knees, and recommending her self to the prayers of the *Bramens*, she desires him to set fire to the Pile.

In some places they fill deep Pits with combustible matter, and throw the Body in; and the Wife, after she hath sung and danced, to shew the firmness of their resolution; and sometimes the Maid-slaves throw themselves after their Mistresses, to shew their Love.

In other places, the Husband is interred with his Legs a-cross, and the Wife put into the same Grave alive; and when the Earth is filled up to their Neck, they are strangled by the *Bramens*.

The Woman being burnt with all their Ornaments of Gold, Silver, &c. the *Bramens* pick up all that is precious out of the Ashes; none else being suffered to touch them: But the *Mahometan* Governors endeavour to suppress this Barbarous Custom, M. de Theven.

They believe that when People die, they go into another World, and will have occasion for many of the same things they use here.

*Courts.**Jewish.*

1. *Ecclesiastical*, the Synagogues, *Mat. 10. 17.* the end of them was to put a difference between things Holy and Unholy, Clean and Unclean, and to determine Controversies : It was a Representative Church, *Mat. 18. 16. Tell the Church.*

They had Power of Excommunication, which was of three Degrees ;

1. *Nidda*, putting out of the Synagogue, *Job. 9. 22.* It prohibited the Person for 30 days, more or less,

1. Society with any, within four Cubits,
2. Eating and Drinking with any.
3. Use of the Marriage-Bed,
4. Shaving, Washing.

It allowed him,

To be at Divine Service.

To teach and be taught,

To hire Servants, or be hired,

2. *Cherem, Anathema*, done in publick, with Curses and Candles.

3. *Schamatha, Maranatha, Excommunicatio in Secreto Nominis Tetragrammati*, an Excommunication to Death, *1 Job. 5. 16.*

The President herein was the High-Priest, next his *Sagan*,

2. *Civil.* 1. The *Sanhedrim*, from whence was no Appeal.

The Place; the Paved Chamber of the Court of the Temple, *Job. 19. 13.*

The

The Judges, 71 in number, out of every Tribe six, except *Levi*, and out of that but four, *Judas*.

2. *The Lesser Confiftry*, Two-fold;

1. Consisting of 23 Aldermen; two at *Jerusalem*, (one at the Door of the Court before the Temple, the other at the Door of the Mount of the Temple) and in most Cities one, kept in the *Gates*.

2. Of 3 Aldermen, erected in lesser Cities, in the *Gates*.

These sat not on Life and Death.

Ancient Christian.

It is not to be expected, that the *Primitive Christians* could have any Civil or Political Courts, having as yet got no Civil Power or Government into their hands, till the time of *Constantine the Great*: And as for the Ecclesiastical, neither could that be so regular and compleat, as might be desired. For though we read of the Synod of the Apostles, *Acts 15. Roman, Cesarian, Gallick, Postick, Ostroenick, Asiatick, Arabick, &c.* before the Reign of *Constantine the Great*; yet no General Council till then, viz. *A. Chr. 325*, kept at *Nice*, called *Oecumenick*, or General, as afterwards, at *Constantinople, Ephesus, Chalcedon*, and two more at *Constantinople*; all which are universally acknowledged; and these were

1. Called by the then present Emperor.

2. They were free for all Bishops, Priests and Deacons. (I think I am in the right, for at *Nice* there was an infinite number of all Degrees of Ecclesiastics, Bishops, Priests and Deacons.)

3. They took upon them the Censure of Doctrines and Practices.

4. They had power of inflicting Penalties, of Suspension, Deposition, Excommunication.

The Civil Government was various, according to the Places and Countries: But whatever it was, the Ecclesiastical Persons bore a part of the burden in many places; the Common People often making application to them in cases of difference; as St. *Augustine* frequently complains, that he was over-charged with the trouble of Arbitrations between his Neighbours, &c. It being expected, that they who were the Messengers of Grace and Peace, should be both skilful and willing to promote Peace among their Neighbours.

Mahometan.

They who have place in the *Divan* are,

1. *Visiers.*
2. *Cadilesguerr.*
3. *Boglerbegs.*
4. *Nisehangi*, viz. the Keeper of the Seals.
5. *Desterdais*, or Treasurers.
6. Many Secretaries, or Clerks.
7. *Capigi* Basha, and *Chiaux* Basha, keep the Door.

All Persons of any Quality, Country, Religion, may be heard here.

The *Grand Visier* sits as Judge.

A Tryal shall not last above four or five Hours at most here. *M. de Thev.*

The *Moftri* sits with the King every Day in Judgment, except *Friday*, when the King sits alone. *Rosse.*

Persons here plead their own Causes. *Tavern.*

Divano, a Court near the Emperor's, or *Grand Seignior's* Palace, or *Seraglio*, where the *Visier* Basha, and other Basha's sit in Council, with *Beglerbegs*, &c. Tis held four Days a Week, *Saturday*, *Sunday*, *Monday*, *Tuesday*: At the Rising of the Court, the *Grand Visier* informs the *Sultan* of all their Proceedings, who seldom impugnes what they have Decreed.

Ancient Heathen.

At *Rome*, the Assemblies for Publick Affairs were,

1. *Concilia*, when there was a Select Number met together.

2. *Comitia*, when all the People were called to the Meeting; and these were either,

1. *Curiata*, sc. Parish-Meetings; *Rome* being at first divided into 30 *Curiae*, or Parishes, where all met; all the *Comitium* (or Hall of Justice) for Election of Magistrates, Confirmation of VVills, &c. All gave their Votes as private Men.

2. *Centuriata*, where the people met together in Centuries, to give their Votes, according to their Estates. The City being divided into six *Classes*, by *Servius Tullius*, the first, of those who were worth above 800 Crowns, the second, above 100, &c. In these Assemblies the plurality of Votes carried the choice. The Chief of each Century was called *Centurio*, who had his *Vitis*, or Rod of Command. Here were chosen the first *Consuls*, *Censors*, *Pretors*, *Proconsuls*, *Tribunes*, &c. Crimes alio against the Publick Weal, as Treason, &c. were tried here.

3. *Tribuata*, viz. Assemblies of the Wards or Quarters of the City, kept in the Field of *Mars*, or *Capitol*, or *Circus Flamininus*; when the other Courts were not permitted to assemble, either by reason of unlawful Days, or Ominous Signs, &c. *Galtruch*.

But the highest Court of all was the *Roman Senate*, first elected by *Romulus*, to assist in affairs of State, in number at first 100, then 200, at last 1000, all above 20 years old: they always met in some Temple, twice a month, to consult about publick concerns, *Idem*.

Modern Heathen.

In *Bantam*, the Magistrate of the Town sits in Judicature in the Court of the *Paceham*, from 4 or 5 in the Evening, till Night; the Plaintiff and Defendant appearing both in person, and pleading their own Cause, *Mandello*.

In *Japan* there is no Lord, nor indeed any Citizen, nor Merchant, but may put his Vassals and Domesticks to Death, he himself being the Judge; but to others Justice is administered in the Emperor's Name, *Idem*.

In *Fernosa* there is no Lord that hath a Superiority over the rest; yet in every Village is a kind of Senate of 12 men, aged about 40, who invite all the Heads of Families to meet in one of their Pagods, to confer about business, where the Magistrate proceeds not by Authority, or Force, but Reason and Eloquence; and when one speaks, all the rest are deeply and strictly silent, not a Cough to be heard, *Idem*.

In *China*, to discover Criminals, the Judge takes a List of all the Houses, and divides them into Tens, setting a Bill on every tenth house, enjoyning them to discover such of their Decad as have committed such Crimes, upon pain of being responsible for the same Crimes, &c. *Idem*.

Diabolical.

In *Amboyna*, the way for deciding of Differences, or other matters of importance, is this:

1. They put water into a Dish.
2. They cast in Gold, Earth, and a Leaden Bullet.
3. They dip in it the end of a Musquet-Barrel, the point of an Halbert, Sword, Knife, &c.

4. They

4. They give of the Water to him who is suspected guilty.
 5. They give him his Oath, *Mandelsto.*
-

Schisms and Sects.

Jews.

1. קַרְאִים, *Karrei, Sadduces*, who adhered only to the Writings of *Moses* and the Prophets: so called from *Selek Justice*, as *Beda, Epiphanius*, and *Lyra* think; or from one *Sadock*, the first Author (*as Burgenis*,) who lived under *Antigonus Sochenis*, Successor to *Simeon the Just*.

2. חַסְדִּים, *Hasidei*, such as Voluntarily performed some things, which the Law required not. I suppose the same with the *Essei*, or *Esseni*, a kind of Monks, Lovers of Solitude: others, *Rehabites*, without any woman, any money, *Plin. Nat. Hist.* l. 5. c. 17. they lived in common, went in White.

3. רְבָנִים, *Pharisees*, who were equally zealous of H. Scripture and *Talmud*, (or Traditions) or rather preferred these before the other. These were the issue of the *Hasidei*.

Hemerobaptista, Ceremoniarum Magistri, Dr. Litton.

The *Pharisees* were so called from their daily washing, *Ross*.

Tho *Scaliger* faith, Daily washing was used by all the *Jews*; and at this time in *Palestine* many do it; not once a day, but often; as do also the *Mahometans*, *Purchas*.

3. סָמָרִיטִים, *Samaritans*, who acknowledged only the *Pentateuch of Moses*, and to it added several *Pagan Rites*, using *Mount Gerizim* for the place of worship.

Herodiani, so called, either because Soldiers of Herod's Court, or because they boasted Herod for the Messiah.

Gaulonites, the Disciples of *Judas the Galilean* Hosing.

Nazarites,

Rechabites, &c.

Christian.

1. *Eastern*, or *Greek*.

1. *Greek*, strictly so call'd.

2. *Muscovites* and *Russians*.

3. *Melchites*, or *Syrians*.

4. *Georgians*, or *Iberians*.

5. *Nestorians*, or followers of *Nestorius*.

6. *Indians*, or Christians of S. *Thomas*.

7. *Jacobites*, from *Jacob*, Disciple of *Em*

tches.

8. *Coptes*, or *Egyptian Christians*.

9. *Armenians*, so called from their Country.

10. *Abaffins*, or *Ethiopians*.

11. *Maronites*.

12. Some add *Sabaeans*, or Christians of S. *John*, owning his Baptism only.

13. *Circassians*, or *Saracens* much the same with *Armenians* and *Georgians*.

2. *Western*, or *Latin*:

P A P I S T.

Dominicans.

Jesuits, or *Fran西eans*.

Thomists.

Scotists.

Jansenists.

Molinists, or *Quietists*.

P R O T E S T A N T S.

1. *Lutheran*.

2. *Calvinist*.

3. *Independent.*

4. *Anabaptist.*

5. *Quakers, &c.*

Mahometan

Are divided into

1. *Turks*, whereof some follow,

1. *Abrahamite.*

2. *Chafibie.*

3. *Malikie.*

4. *Dudzahime.*

5. *Ahmed, &c.*

All which agree in Fundamentals, but differ in Morals and Ceremonies.

Hottinger names other Sects, as *Horrineans*, *Karamites*, *Habibeans*, *Habacideans*, &c.

2. *Perians*, who are for *Mortis Hale*, as the *Turks* are for *Mahomet*.

They interpret the Law more perfectly and divinely. Their Grand Festival is the Feast of *Hoccen* and *Hussein, Morden*.

Mr. Grimstone in his Addition to *Knolles*, makes mention of 4 Orders of Religious men among the *Turks*, differing in Habit and Ceremonies.

1. *Dervises*, the strictest Order, living in contemplation; but Hypocrites.

2. *Terlaques.*

3. *Kalenders.*

4. *Huquiemales*, which last are very vicious and wicked Impostors, deceiving of the common people.

Mr. Ricant tells of several Sects of *Mahometans*, As, 1. *Haitates.*

2. *Cuph-Messabites.*

3. *Ejstrakites, &c.*

Heathens,

In respect of Religion, were as divers as the Countries which they inhabited: Every Nation having peculiar Deities, and Rites of worship, e.g.

1. *Egyptians.*
2. *Persians.*
3. *Grecians.*
4. *Romans.*
5. *Gauls.*
6. *Britains.*
7. *Saxons, &c.*

Of which already up and down in the Book.

Especially the Philosophers were divided into;

1. *Pythagoreans.*
2. *Peripatetics.*
3. *Cynicks.*
4. *Stoicks.*
5. *Platonicks.*
6. *Epicureans.*

Whose particular Sentiments in Religion, see afterwards.

Modern Heathens,

Are likewise diversified, according to the number of Countries, where they inhabit, Tribes or *Castes*, and sometimes Families and Persons.

1. In respect of Countries:

Into; 1. *Laplanders, &c.*

2. *East-Indians*, and they again, according to the Provinces,

1. *Ceilon.*
2. *Labors.*
3. *Goa, &c.*
4. *America, &c.*

2. In respect of Tribes or *Castes*, as in all (in the *East Indies*) &c, agreeing in the same Religion, but each having a several Trade and Ceremonies.

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1. *Bramens*, who profess Doctrine, and so do their Children.
2. *Carry, or Raspentes*, who profess Arms, and their Children the same.
3. *Soutri, or Courtri, Ruddery, Tillers of the Ground*, tho some carry Arms.
4. *Ouens, or Bahans*, all Merchants, Bankers, &c. Anciently these four were all: now are added,
5. *Colis*, Cotton-dressers.
6. *Teburons*, Travellers Guards.
7. *Pallanquin-bearers*, called *Gorilli*.
8. *Periaves*, Curriers.
9. *Halalcour*, Cleansers of Office-houses, least esteemed.
10. *Braggy*, who damn the yellow colour, and in the morning put white on their Foreheads, other Castes put on Red, &c.

Fletchers, Hammer-men, Publick Wenchés, Dancers and Baladines, make up other Castes, *M. de Thev.*

All the Castes go to Prayers together, but worship what Idol they please: Some carry the Idol along with them.

Jewish Sects.

I. Sadduces.

1. *Title of Faith.*
2. *Articles of Faith.*

Tenets.

Nothing is to be admitted but what is expressed in the Letter of *Moses* (and the Prophets also, say some) but our Saviour alledges only *Abuses* against them, *Exod. 3:6. Mat. 23:32.*

1. There

1. There are no Angels;
2. Nor Spirits: They denied Spirits altogether; for they held God to be Corporeal, *Lxx*. Only such created spiritual Natures as Angels, and the Souls of Men, Dr. Pearson.
3. Nor Resurrection of the Dead.
4. Nor Providence, *Horting*.
5. That the Soul died with the Body.
6. They couped up God in Heaven, without all beholding of Evil.

Abraham Zacchæus calls them *Epicharis*. The Scriptures they interpreted in their own Sense; nor regarded they the words of the wise men, i.e. *Pharisees*: They were of the Ancient *Carcans*, or *Karrasim*, but not of those which now are so termed; which, as *Zacchæus* confesseth, confess the Resurrection and Reward. *Scaliger* affirms by the Testimony of *Philip Frederick*, a Christian Jew, who had great familiarity with these *Karrasim* at *Constantople*, and had been often in their Synagogues that they differ nothing from the other Jews, but in rejecting Traditions, and are far more honest and faithful than the *Rabbins*, of whom they are no less hated for their Integrity, than for rejecting Tradition.

S. P. Marcas.

Rosse adds, that they denied Fate or Destiny also, and ascribed all to man's *Ergo Will*.

History.

Sadoc, (otherwise called *Mineans*) from *Sadoc*, the first Author of the Heretic; whose Fellow-Scholar was *Baithos*, of whom came the *Baithoseans*: So saith *Abraham B. David*, in his Historical Cabal. *Antigonus* said, "Be ye not as Servants which minister to their Prince, on condition to receive reward. *Sadoc* and *Baithos* asked him of this thing; and he answered, "That they should not put confidence in the Reward of this Life, but in the World to come: But

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they denied his words, and said, "We never heard any thing of the World to come: For they had been his Disciples, and they dissented from him, and went to the Sanctuary of Mount Gerizim, where the Princes were, *Sam. Purchas.*

They upbraided the *Pharisees*, saying, "The Tradition is in the hand of the *Pharisees*, to vex themselves in this World, whereas in the World to come they have no reward. *Antigonius* his words are in the Treatise *Aboth*, — " Be ye not Servants, which minister to a Prince, to receive of him reward; but be ye as Servants, which minister to their Prince, with this condition, that they receive no reward, but let the fear of God be upon you, *Idem.*

Baithos and *Zadok* had a diverse Family, but held the same Opinions.

The *Baithoseans* ministred to *Baithos* in vessels of Silver and Gold.

The Sect of the *Sadduces* was diminished, if not worn out, after the destruction of the Temple, till *An. 4523*, or thereabouts. And *A. D. 755*, one *Anan* and *Saul* his Son revived that Doctrine, because he had received his expected promotion to the Degree of *Gaon*, i. e. Doctor; he wrote Books against the other Jews, *Purchas.*

Buxtorf saith, "That there are *Karraim* in Poland, *Syn. Jud. c. 2.* And *Leo* after saith, "There are several of them in *Barbary*, *Idem.*

Godwin derives their name either from שׁדָא which signifies Justice, or *Sadoc* the first Author of the Heresie, who lived under *Antigonius Sacheus*, and was his Scholar, brought up as a *Pharisee*, *Jewish Antiq.*

2. Pharisees, Essens, and Hasideans.

Pharisees, their Tenents and Traditions.

I. Prayer.

TH E Y Prayed ~~outxac~~, oft and long: Thrice
a day was ordinary; at 9, 12, and 3 a Clock.
Yea their Progenitors (*Chasidim, Affideim*) di-
vided the day into three parts, whereof one was be-
stowed on Prayer, the next on the Law, and the
third on their Work. -Dr. Hall.

2. Grace at Meat.

Their very Disciples, if they had forgot to give thanks, were taught to return from the Field to the Board, to say Grace, *Idem.*

3. Divine Service.

The *Decalogus* must be read once a day of every man; others twice: — without moving Eye, Hand, Foot; — in a clean place, free from any Excrement, and four Cubits distant from any Sepulchre. *Idem.*

4. Fasting.

They Fasted twice a Week, in earnest, *Munday* and *Thursday*.

5. *Penances.*

They beat their Heads against the Walls, as they went, till blood came, (whence one of their seven Pharisees is called *Kizai*, a Pharisee Draw-blood,) they put Thorns in their Skirts, to sting themselves; they lay on Planks, Stones, Thorns, &c.

6. *Holiness*

They would not converse with any Different Religion, *Samaritans*, &c. and for fear, they wash'd at their return home.

They wash'd before they ate, *Mark* 7. 3. the more Zealous wash'd the whole body. They wash'd their Cups, Pots and Tables. They wash'd their Hands *cubitaliter*, *Theophi*.

Vowed Continency for 8 or 10 Years.

Payed Tythes of all, Mint and Cumin,

Over-kept the Sabbath, would not stop a running Vessel, lay an Apple to the Fire, quench a Burning, knock on a Table to still a Child, nor Rub, Scratch in publick, &c.

Enlarged their Phylacteries. and these must be in right Lines in the whole Parchment, of the Hide of a clean Beast.

Made a Wooden Spit of Romengranate, to Roast the Passover.

To Avoid Idolatry; if an Image were in the way, they went about; or if they could not so, they ran; or if a Thorn should light in their Foot near the place, they would not kneel to take it out, lest they should seem to do Reverence, but sit down.

They hated the Presence, Fire, Fashion, Books of a Gentile, of a Samaritan, Dr. Hell.

They attributed all things to Fate; that there is no Herb on the Earth, which hath not its Planet in Heaven: If the Soul had done evil, it was adjudged to perpetual Prisons; if well, it had an easy return to Life by Transmigration: That God judg-

es according to the plurality or paucity of Merits
or Demerits.

Seven sorts of Pharisees, according to Godr. Jew.
Antiq.

1. *Phariseus Sichemita.*
2. *Typhocetus;* that upon pretence of Meditati-
on, would scarce draw his Foot from the ground.
3. *Impingens;* that to avoid seeing a Woman,
would wink, and run his head against a wall.
4. *Quid Debco facere & faciam?* Luke 18.
5. *Mortarius,* wearing a Hat like a Mortar, to
look only downward or forward.
6. *Ex Amore.*
7. *Ex Timore.* } See the next pag. Godr. ibid.

Pharisees, their History.

Pharisees, from *Phares*, to divide; or *Parash*, to
expose to publick view; or *Parash*, to Exound.

They were a crafty and subtil generation of Men,
and so perverse even to Princes themselves, that
they would not fear, many times, openly to Af-
front and oppose them, Dr. Cave, out of Joseph.
Ant. Jud. l. 17. c. 3.

Much Affected and Esteem'd of the Populace, Id.
Therefore Alexander Jannaeus, when he lay a
dying, advised his Queen, by all means, to com-
ply with this sort of men, imputing his own mis-
carriages to the Offences he had given them, Id.
ex eod.

Infinitely proud and insolent, surly and ill-na-
tured, hating all mankind but themselves, censur-
ing all who were not of their way; greatly *Zeal*
hous to gather Proselytes, and then making them
not more Religious, but more fierce, censorious,
heady, two-fold more the *Children of wrath*; di-
scriminating themselves from the Herd by *Long-*
Robes, broad Phylacteries, large Fringes, long Pray-
ers, frequent Fasting, sombre Looks, a whining Tonic,
&c. Idem.

They

They were an improvement of **מְנֻכָּה**, **Mac.** 2. 42. Those that voluntarily performed some things whic' i the Law required not; who divided themselves from the rest of the Profane World, which did not as they did; nay, from the *Ajides* themselves, who performed as much as they, (but did not think themselves or others obliged by Law to do so.) And therefore were **פָרִיסִים**, *Pharisees*, Separaters from other Men: Not an Order settled by Law; but only a Sect, of which some of all Orders of men were; and indeed a prevailing Sect, taken up by most of the chief Men of the Nation; the Elders in the *Synagogue*, and Rulers in the *Constitories*, therefore called, *"Agchortes Φαρισαῖοι"*, Dr. Hammond, *Annot. on Luke 14. 2.*

Hillel and *Sonmas* were two chief Masters amongt them of Divers Sects.

The Jews reckon 7 kind of *Pharisees*,

The *Essenes* were divided into,

1. Cloisterers, Collegiates.

2. Married.

3. Continent.

2. Eremites, solitary Persons.

The 7 Kinds were,

1. *Sichemite*, which measured Piety by Honour and Profit, as the Sichemites, which for the Marriage of *Dinab* would be Circumcised.

2. *Nacphi*, which lifted not their Foot from the ground.

3. *Kisai*, *draw-blood*, which would smite their head to the wall, to draw blood; and shut their Eyes, that they might not behold a woman.

4. *Makhabatbi*, that stood on their own Perfection; the word signifies, *what is my sin?*

5. *Meduchia*, which went low and stooping.

6. The *Pharisee of Love*, which obeyed the Law for Love of Virtue or Reward, *Abraham's Pha.*

7. Of Fear, or *Job's Pharisee*, which obeyed for fear of Punishment.

Esset, so called from a word which signifies *Rift*, or *Silence*, *Scaliger*. *Esset*, qm. ἄστιν, *Phil. Jud.*

Pliny, L. 5. c. 17. placeth them on the *West* of the *Dead Sea*, above 4000 in Number; avoiding Riches and Pleasures as sins; not Marrying, but instructing the Children of others; not meddling with War or Merchandise: Neither Swearing, nor Lying; their Society such, that one Garment, one Houle, one Food, Treasury, one getting, spending, one life served to them all, *Parrhas*. Oyl and Neatness they Shun, yet wore always a white Garment; they worshipped towards the *East*, given to the Study of Phyick, ascribing all things to Fate, Offering inanimate Sacrifices (as *Pythagoreans*) and given much to silence, keeping every leventh week a Pentecost, careful to preserve the Names of Angels, *Rosse*.

3. Samaritans, Nazarites, Rebabites,

Samaritans.

1. Name and Distinction.

SO called from *Samaria*, the Country where they dwelt, and the place where they worshipped; for their Temple was on Mount *Gerizim*. Of these were four Sects, *Dositheans*, *Sebueans*, *Essens*, *Gorbehens*.

2. Original.

Manasse, Brother to *Jaddus*, the High-Priest in *Jerusalem*, being Married to *Sabbatas* the *Hornet's*

mite's Daughter, by reason of *Nehemiah's* charge of putting away their strange wives, being forced either to put away his wife, or not be Priest, got leave of *Sabbathus* to build a Temple on *Gorizim* (a Hill in *Samaria*) whither many Apostate Jews fled, together with *Manasseh* their High-Priest.

3. *Errors*.

1. They, as well as the *Sadducees*, rejected Traditions and other Scripture, save the Pentateuch.
2. They denied also the Resurrection, but held that there were Angels.
3. Sacrificed at the Temple on Mount *Gorizim*.
4. Allowed no Commerce with the Jews, John 4. 9. (being Excommunicated in *Sectores* nomine *Terragrammati*, by *Ezra* and *Nehemiah*; so that they should have no part in the Resurrection.)

*Nazarites.*1. *Name.*

These were Votaries. Numb. 6. So called from נזיר, to separate.

2. *Office.*

They separated themselves from,

1. Wine, Strong-drink, &c.
2. The Dead.

3. *The Rite:* *anointing* and *washing* Ointment with oil, *burning incense* and *blessing* with *frankincense*. *Disintermission* of work for three days.

Some were *Nazarites*,

1. For Life, as *Sampson*, *John Baptist*, &c.
2. For 30 days, as *Abraham*, *Paul*, *Acts* 21.24.
3. Mystically, as *Christ*, *Mat.* 2. 3.

Redba-

Rehabites.

We have little record of them, save only one of S. Scripture, Jer. 35. 1, 2, 3, &c. &c. That they were so called from *Rechab*, their Father; that they neither did,

1. Drink Wine, nor
2. Sow Seed,
3. Nor build Houses,
4. Nor Plant Vine-yards.
5. But lived in Tents all their days, like strangers.

Offens.

Offens are added by Epiphanius, which seem to be derived from the *Effens*, but they Worshipped Angels, Col. 2. 21. And the Sun, called thence, *Sampseus*, one of whose chief Doctors was one *Elxai* in the time of *Trajan*, who taught Equivocation, forbade Praying to the Eastward, detested Sacrifices, acknowledged a She-holy Ghost, &c.

Mahometan Sects.**Turki.**

1. The *Turki* pretend that *Absubeker* was the lawfull Successor of *Mahomet*;

Omar, Successor of *Absubeker*,

Osfian of *Omar*,

Aly of *Osfian*:

Whom the *Perians* execrate the Memory of.

[Some reduce the difference of *Turki* and *Perians* to these 4 Heads:]

1. A different Explication of the *Aleinian*.

a. Diversity of Saints.

3. Diversity of Miracles.
4. Diversity of Mosques and Ceremonies;
3. The *Turks* are called *Sunni*, because they follow also *Councils* of Devotion, besides the commands of their Law, *M. de Thev.*
4. They call to Prayers from the tops of Towers.
5. In praying, the *Sunni* hold their hands one over another upon the stomach.
6. Among the *Turks*, for a Christian to dispute with them about matters of Faith, is punishable by Death, *M. de Thev.*

Persians:

The Religion of the *Persians* is the same in substance with that of the *Turks*; tho no Nations in the world hate one another more than they do, on the account of Religion; they look on one another as Hereticks.

1. The *Persians* hold, that *Aboubekeir*, *Omar* and *Osman*, were but so many *Usurpers* of *Aly*; that *Aly* was the Lawful Successor of *Mahomet*, and actually succeeded him: that *Aly* was the first of the Twelve *Imams*, whom they much honour, and who succeeded one another; of whom the last called *Mahomet-Nekedy-Sabiabzemon* (*i. e.* Mr. of the times) was snatched out of the hands of those who would have killed him, and translated as *Enoch* and *Elias*; and that he will also come at the Day of Judgment, to force the world to embrace the Faith of *Mahomet*; that Jesus Christ shall be his Lieutenant, and that he will marry.

This is the great point of difference between the *Turks* and them, *M. de Thev.*

2. They have translated the *Alcoran* into the *Persian* Tongue, with an Interlineal Translation, word for word: for *Turks* and *Persians* both believe that that book cannot be explained in any other Language, but *Arabicke*.

3. They

3. They think it enough to follow the commands of their Law, and therefore call themselves Schias, tho' the Persians sometime follow some of the Councils. *Idem.*

4. In Persia they call to Prayers three times a day, from Terrasses, not Tewers; viz. at Morn, Noon, and Sun-set; and no oftener on Friday.

5. The Schias hold not their Hands on their Stomachs at Prayer, but lay down a little gray stone before them, which they always carry about them, and every time they Prostrate, lay their Fore-heads on that Stone made of the Earth of Keebela; where Hussain, the Second Son of Ali, was killed.

6. Persians will not eat what a Christian hath touch'd, nor suffer a Christian to come into their Coffee-houses, or Bagnios, accounting them Meg-dis, i. e. impure: They break a Pot wherein a Christian hath Drunk. They hate Turks no less, but dare not tell them so. *M. de Thev.*

7. They will suffer Christians to dispute with them about matters of Faith.

Eastern Christians.

Greeks.

Present State.

1. They are Poor.

2. Ignorant.

3. Oppressed by the Turk, to whom they pay every Man 4 Lyon-Dollars, i. e. 16 Shillings per Annum.

Brierned faith, Their Tribute is a fourth part of their Increase, and a Sultany (1 s. 6 d.) for ex-

ry Poll; and also they are obliged to speak nothing against *Mahometanism*.

Formerly their Children were decimated, and made Janizaries.

Order of the Patriarchs.

1. Patriarch of C. P.

2.— of Alexandria.

3.— of Antioch.

4.— of Jerusalem.

When they all meet, they kiss each other's hand!

1. The Patriarch of *Alexandria* is over

Egypt,

Aethiopia,

Arabia,

The Indies.

2. The Patriarch of *Jerusalem* is over *Palestine.*

3. The Patriarch of *Antioch* is over

Cilicia,

Mesopotomia,

Syria,

Pbaenicia,

Cyprus.

The Patriarch of *Constantinople* is over 73 several Churches, according to Mr. Smith,

Heraclea,

Johanna,

Thessalonica,

Monembasia,

Athens,

Methymna,

Lacedemonia,

Phanarion,

Larissa,

Patrus,

Adrianople,

Proconeus.

Tornobon,

And all confirmed by the *Grand Seignior.*

Georgians,

Georgians, or Iberians.

1. Most of them so ignorant, they hardly know the Principles of their Religion.

2. The Clergy much oppressed by the Nobles; Bishops and Priests used as Servants, by the Prince and Nobility.

The Prince's Will is their Law; no Judges, nor admission of Witnesses. The Estates, and Persons of the Subjects, are at the disposal of the Prince, &c.

The Prince of the *Georgians*, in a Letter to Pope *Urban VIII.* 1629. saith, The Faith hath been kept pure among them since *Constantine the Great*: Also, That he allowed a Chapel to the *Missionaries of Rome*, that they might pray for him.

The Patriarch of *Constantinople* sends *Kaloyans* often into *Iberia*, to encourage them in their Enmity against the Pope. *F. Avitabolis*, in a Letter from *Goris* in *Iberia*, or *Georgia*, 1631. From whence my Author (*F. Simon*) hath the following Account, &c.

Sir *Tho. Herbert* saith, No fewer than 40000 of *Georgians* and *Sarcasses*, inhabited about *Spahawn* and *Schyrav*; but little better than Captives, being forcibly transplanted thither. Poor Souls (saith he) hearing that we were *Christians*, they flocked about us, and wept to see us.

Mengrelians.

1. They are accounted by *Galanus* of the same Belief, mostly, with the *Georgians*; only,

2. They live on the Mountains, and in the Woods, and therefore,

3. Are a wilder and wickeder sort of People, than the *Georgians*.

4. They inhabit *Colchis*, or *Mengrelia*, which is part of *Armenia*; and therefore much difference is not to be expected between the *Mengrelians*, and *Armenians*, or *Georgians*.

Muscovites.

They agree mostly with the *Greeks* in Faith, Rites, and Ceremonies.

Every House hath its Saint pictured, and hung up on the Wall, with a little Wax-Candle before it, which they light, when they say their Prayers.

The Picture of the V. *Mary*, and S. *Nicholas*, their Patron, are in great Veneration amongst them.

The sign of the Cross is the ordinary Preface to all their Civil Actions.

They have a Patriarch at *Mosco*. Three Arch-Bishops at *Rofchon*, *Snidal*, and *Grand Novograde*; Bishops at *Wologda*, *Resan*, *Sudal*, *Twer*, *Toboleska*, *Astracan*, *Cafan*, *Plescon*, *Columna*, &c. All chosen out of the Body of their Monks.

They force no Man's Conscience; hate the *Papists*.

Nestorians.

1. They are a Sect of the *Chaldeans*, or *Syrians*.

2. They Reverence *Nestorius*, as their Great Patriarch, and Invoke him in their Prayers.

3. Their present Patriarch to whom they are subject, is called the Patriarch of *Babylon*, who hath Jurisdiction over 300000 Families. *Pet. Stroza de dogm. Chald. 1617.*

4. Under Pope *Julius III.* they chose one *Simon Jutarcha*, Patriarch, who resided at *Caramit*, in *Mesopotamia*: next

Abdijesu,

Abdesu, Metropolitan of *Saba*, who at *Rome* recanted some Books which he had writ in favour of *Nestorianism*: He was at the Council of *Trent*.

Abacballa, a Monk of St. *Pachomie*.

Denba Simon, who left *Caramit*, to reside in *Zeinalbech*, in the uttermost bounds of *Persia*, submitting to the Patriarch of *Babylon*.

Simon.

Elias, who sent a flattering submissive Letter to Pope *Paul V.* upon his request; wherein he represents the differences between the *Nestorians*, and *Romans*, only Ceremonial.

But since they have broken Faith, &c.

Indians of St. Thomas.

1. One Sect with the *Nestorians*.
2. Subject to the same Patriarch, whose Jurisdiction reacheth as far as *India*.

3. The *Chaldeans*, who live at *Goa*, *Cochin*, *Angamala*, &c. all *Nestorians*.

4. The Pope of *Rome* hath sent many Emisaries to them; much violence, and many arts have been used, especially by *Alexis de Menezes*, made afterward Arch-Bishop of *Goa*, and Patriarch of the *East*: A College was set up at *Cangranor*, 1546. for instructing Children in the Ceremonies of the *Latines*, another for the *Chaldean* Language, &c.

In fine, they became Subject to *Rome*, and continue so to this day, for ought I can learn.

Sabeans, or Christians of St. John.

M. de Thevenot giveth account of them about *Bassora*, in the *East-Indies*, but faith, They are more *Gentiles* than *Christians*. One of them, who turned *Roman Catholick*, confessing, They were partly *Jews*, part *Turks*, part *Christians*, and part *Gentiles*. *M. de Thev.* vid. postea.

Cophties.

1. So called from *Coptus*, the Metropolis of *Thebais* formerly, or *Egophitia*, *Egypt*.

2. Their Country Language is *Arabie*, the *Coptic* Tongue is in their Offices.

3. *Cophties,*

Abyssins,
Armenians,
Jacobites.

} All *Monophysites*, &c.

i. e. They will not acknowledge two Natures in Christ, for fear of acknowledging two Christs.

4. They are subject to One, who calls himself Patriarch of *Alexandria* and *Jerusalem*, and Successor of St. *Mark*, who hath Jurisdiction over

Both *Egypt*,
Nubia, and
Abyssinia.

5. Upon him depend Eleven *Cophty-Bishops*, viz.

Of *Jerusalem*,
Bebnese,
Atsib,
Film,
Moharrab,
Montfallot,

Sijut,
Abutig,
Girgium,
Negade,
Girge.

And the Metropolitan of *Abyssinia*.

6. Next Bishops, are Arch-Priests, many in number.

7. Next Priests, Deacons, Readers, Chanters.

So ignorant, they have scarce a Man among them fit to be a Patriarch; and so poor, they are scarce able to raise a Sum of Money to give the Basha for his Admission.

They have many fabulous Stories about our Saviour's Life; as that an Angel brought him Victuals in his Minority. M. de Thev.

Armeni-

Armenians.

1. Schas-Abas, King of Persia, his Victories ove^r the Armenians, hath almost ruined this Church, saith F. Simon, which others deny.
2. The Patriarch of Armenia had his Seat lately at Egmiathin.
3. They still retain the Names of some Arch-Bishopricks, Bishopricks, and Monasteries.
4. Many Armenians are now in the Communion with the Church of Rome.
5. They are all Monophysites.
6. They agree mostly with the Jacobites, except some Ceremonies. Their Mass is in the Armenian-Tongue.
7. They reject the Council of Chalcedon.
8. They are Subject to two Patriarchs, each called Patriarch of Armenia, and have 400000 Villages under them.
9. The Curates and Bishops succeed, *qu. by Inheritance.*
10. Armenians in Ispahan, not inconsiderable for number.

Jacobites.

Properly so called, are such as live in Syria and Mesopotamia, about 40000 Families, of which some are Latiniz'd, and some not; these last have two Patriarchs, one at Caramit, the other at Derzapharan.

The Patriarch of the Latiniz'd Jacobites resides at Aleppo, and depends on Rome.

They Communicate with Leaven'd Bread.

Abyssins of Ethiop.

1. So called from *Abassia*, i. e. Ancient *Ethiopia*.
2. They are Subject to one Bishop, sent from the Patriarch of *Alexandria*, who resides at *Cairo*.
3. John Bermudas, made Patriarch of *Ethiopia* at *Rome*, at the request of the *Abyssins* themselves; most know what became of him, viz. Banisht.
4. One *David*, who called himself Emperor of the greater and — *Ethiopia*, wrote a Letter to Pope *Clement VII*. protesting Obedience.
5. Their Language is a *Chaldaic* (used in their Liturgies) much differing from the Vulgar *Chaldaic*. *F. Sim.*

A great Countrey, seven Months Travel in circuit: The King, and all the People of the *Coptic* Religion. *M. de Thev.*

Purchas saith no: They call themselves *Chaldeans*. *Sax. Purchas.*

Maronites.

1. So called from *Maron*, (as they pretend) an Abbot, whose Life *Theodore* hath writ, who lived in the beginning of the Fifth Century; whom they call Saint in all their Offices.
2. Their Patriarch resides in the Monastery of *Cannabin*, on Mount *Libanus*, called Patriarch of *Antioch*.
3. They are entirely submitted to the Church of *Rome*; and a Reformation is made in their Offices, Discipline, &c.
4. The *Maronites*, of a sweet Temper, but inconstant; their Women very modeit.

5. They

5. They disclaim the Error of *Monothelism*. *F. Simon.*

The *Maronites* at *Damascus* so poor, that when I was there, their Curate had been in Prison a long while, for three *Piasters*. *M. de Theo.*

- N. B.* They are of late fully reconciled to the Church of *Rome*. *F. Simon.*
-

Doctrines common to all the Eastern Churches.

1. They refuse to own the Bishop of *Rome*, as Universal Bishop.
2. They pray for the Dead.
3. Yet they deny Purgatory.
4. They observe *Saturday*.
5. They abstain from things strangled, and Blood.

Not out of respect to the *Mosaic Law*, but Apostolick Decree; and they rebuke us for laying that Decree aside. *Ludolph.*

The *Abyssins* also, from the shrunk Sinew. *Lad.*

6. They believe not the procession of the Holy Ghost from the Son.

7. They buy and sell the Sacraments, and drive the Bargain with much eagerness.

8. The Priests are generally poor and ignorant; yet the Patriarch of *Abassia* is reported (by one that describes the River *Nilus* and the *Abass*, *Emp. p. 54.*) to be excellently skilled in Divine and Humane Learning. *F. Simon.* *Ludolphus* denies it.

(8) The pure Orientals deny Transubstantiation. The Latiniz'd not so.

9. They kneel not in their Churches, but lean on Crutches, or stand.

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10. They have a Candlestick with three Candles, representing the Trinity: Another with two Candles, to signifie the two Natures of Christ.

11. In giving the Blessing, they make the sign of the Crois, from the right hand to the left.

12. Maids shew not themselves before Marriage, nor a long time after; no, not to their Relations, and go not to Church, for fear of being seen. M. de Thev. but this is not equally affirmed of all.

13. They have four Lents in the Year.

1. The first, six Weeks before Easter, till Easter-day. The Muscovites 7 Weeks.

2. The second, fifteen days before S. Peter, and Paul's day, 'till that day.

3. The third, from August the first, 'till Assumption-day, i. e. fifteen days.

4. The fourth, from the first Sunday of Advent, 'till Christmas-day.

During the three last Lents, they may eat Fish and Oil; but in the first neither; nor any thing that hath Blood, but only Herbs and Shell-fish. M. de Thev. But I find not this certainly affirm'd of the Abyssins.

14. They Fast twice (besides) in seven days, upon the fourth and sixth Holy-day. Job Lvi. l. 3. The reason of which was by Tzagaraab (an Abyssian) said to be, for that the fourth day the murder of Christ was concluded upon, and the sixth it was executed; according to what many of the Ancients taught. But others believe, These two Fasting-days were taken up in imitation of the Ancient Jews. Ibid.

15. The Greeks, Armenians, Russians, and other Oriental Christians, begin the Year from the Calends of September, as supposing that the World was created at the time of the Autumnal Equinox. Ibid.

Their Year consists of Twelve Months, each Month hath thirty days.

To

To every three years they add five days, to every four, six days, to supply the Solar year. So that their Feasts happen on the same days with ours, according to the Julian Account. The Feast of the Nativity is Celebrated the same day with us, viz. Decemb. 25. their 28. *ibid.*

26. The *Grecians*, *Armenians*, *Russians*, and especially the *Abyssinians*, not only permit their Priests to Marry, but loonest prefer the Husbands of Wives; insomuch, that the nearest way to pre ferment among them is to Marry, *Idem. l. 3. c. 7.*

Proper Doctrines and Usages.

Baptism, Chrism, &c.

Greeks.

1. *Mysteries*, viz. Six.

1. *Baptism*, viz.

1. They present the Child at the Church-Porch, to receive the blessing of the Priest.

2. The Priest there *seals* the Child, i.e. crosseth him on the Forehead, Mouth, Breast; recites a Prayer, and waves him in his Arms, in form of a Crois, elevates him, and dismisseth him.

3. He blows three times on the Child to dispossess the Devil.

4. Pours Water in form of a Crois, in token of peace with God.

5. Takes the Child out of the Gossip's Arms (of which they never have but one) and makes the sign of the Crois with Oyl on the Fore-head, Breast, Reins, saying, χειραὶ ὁ δεῖπνος τὸ Θεῖον — εἰς ταῦτα τὰς πλυνέταις καὶ σφυράλης — εἰς αὐτὸν τιστεῖσθαι.

6. He

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6. He next dips it 3 times in water, and looking toward the East, saith, *The servant of God is Baptized in the Name of the Father, Amen. Of the Son. Amen, &c.*

7. Their Gossips or *Compatri* commence a great Friendship, and fancy that they cannot mix consanguinity.

2. *Chrism,*

Tho joyned with Baptism, is different from it, grounded on 2 Cor. 1. 21, 22.

On *Good Friday* the Arch-bishop, or Bishop consecrates the Oyl.

It is made of *Xylobalsamum, Echinantes, Myrra, Xylocatia, Carpobalsamum, Laudanum*, and other Gums and Spices, F. Simon.

They defer Baptism till the 3d, 4th, 6th, 10th, 14th year.

3. *Eucharist.*

1. For preparation, they distribute *Panem Benedictum*, (περιστορον) the parts of Bread which remain of the Consecrated Loaf: These they carry home to such as cannot come: These, they say have power to remit Venial Sins.

2. In the Chancel, on a Table, is a Loaf set in this form.



3. This the Priest Signs three times, using these words, *In the remembrance of our Lord God and Saviour Jesus Christ.*

4. He strikes a small Lance several times into the Loaf, saying by parcels, *As a Lamb before his Shearers; &c.*

5. Cuts a piece for himself, lays it by the Patina, thrusts his Lance into the Bread again, with other words, cuts a second part, forms it like Δ, saying *In honour and memory of our blessed Lady Mother of God, and perpetual Virgin Mary, through whose Prayers,*

Prayers, O Lord, accept this Sacrifice to thine Altar.

6. Then cuts out more pieces in memory of *John Baptist, Moses, Aaron, Peter, Paul, Basil, Gregory Cosma, Damiani*, &c. And Lastly, a ninth in honor of S. *Chrysostom*, whose Liturgy is read that day : (The 9 parcels, in reference to the 9 Hierarchies of Angels.)

7. Then follows the Offertory for the Living, every Christian Prelate, and the particular Bishop that Ordained the Priest, especially those who paid for that Mass ; the Founders of the Church, the Parents and Friends of those which paid for the Mass.

8. The Priest lifts up a Silver Star over the Bread ; saying some short Prayers, goes from the place of the Offertory, reads the Epistle and Gospel for the day ; returns, covers the Bread and Wine, sets it on his Head, carries it in Procession through all the Church, the People bowing, making Crosses, throwing infirm persons in the way.

9. The Apostles Creed is recited, the Veil taken off, Air moved over the Bread with a Fan (signifying the breath of the Spirit) &c.

10. The words of Consecration are used—*In the same night, &c.*

11. Then this Prayer, *Lord, who in the third hour didst send thy Holy Spirit, graciously take it not away from us, but grant it to us, Lord, make clean our Hearts within us,* (with some short Soliloquies) which Prayer is repeated three times, with the head bowed down.

12. Then the Priest raising himself, saith, *Lord bear my Prayer;* and lifting up his hand by way of Blessing, adds, *Make this Bread the Holy Body of Christ. Amen.*

13. Here the Consecration being finished, he goes on, *Thou art my God, thou art my King, I adore thee piously and Faithfully.*

14. Then covering the Chalice, he elevates it, and the People worship it.

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15. The Priest sups three times.

16. Those who intend to Communicate; first go to the bottom of the Church, there to ask forgiveness of the Congregation in these words,
Συγχωρεῖτε ἀδελφοί μεγαλοπόντες καὶ λόγοι μακράτεμεν.
The Answer is, ο Θεος συγχωρεῖσθαι ὑμῖν,
Ἄδελφοι.

17. It is their custom to conserue the Sacrament for the use of the Sick, *Hac ex D. Addison.*

They gave the Sacrament to the Children at Baptism.

Believers not to be forced to the Sacrament.

They carry the Sacrament to the Sick without Torches.

Keep it in a Box, and hang it on a Wall.

They hold, that the Sacrament Consecrated on *Holy Thursdays* is most Efficacious, *F. Simon.*

They use Unleavened Bread.

Administer in both kinds, *Christ. à Jelinger.*

Greeks, out of Dr. Addison.

4. *Priesthood,*

Is accounted a Mystery for its Power and Energy, *1 Cor. 4. 1.*

Of this there are these Orders.

1. *Anagnostes*, who reads the Hymns (which are Sung) and the Prophets of the *Old Testament.*

2. The *Psaltes*, who sings the Psalms of *David.*

3. *Lampadarios*, who trims the Lamps.

4. *Deacons* and *Subdeacons*, who read the Epistles and Gospels.

5. *Secular Priests*, who can all read and write, yet few skill'd in the School-Greek, or Latin, or Hebrew, or Philosophy (all books being counted Unlawful, but such as treat of Divinity and a Godly Life.) They are called *Papa's.*

They cannot Marry a second time; who, when Widowers, wear Caps turn'd up with white, with a fall hanging down on their backs; but this is often forfeited, and cut off by the Bishop for some sin.

6. Re-

6. *Religious Priests, Kaloiri*, from καλος ἵερος, Monks Encloistered, professing Chastity, and obedience, of the Orders of S. *Rafil*, besides which they have no other.

Their *Habit*, A long Cassock of Course Cloth, of Camels Colour, with a Cap of Felt or Wool, made to cover the Ears, with a black Coul, called καλαιφρι.

They abstain from Flesh all their Life. Some more strict (called μεγαλοσχημοι) take nothing else, but Bread and Water; but these are commonly *Anchorites*, several dwell on Mount *Athos*: Their Hair long.

Their *Services* are very ridiculous and prolix. Every day in Lent they read over the Psalts once; and at the end of every 4 Psalms say, *Gloria Patri*, &c. with 3 Metagnai, (or μετάνοια) bowing or killing the ground 3 times. At the end of every 10 Psalms 40 Metagnai; which every *Kaloir* doth 300 times every 24 Hours, unless sick, and then his Priest must do it for him. The one half of these are performed the two first hours of the Night, the other half at midnight, before they arise to *Martins*, which begin 4 hours before Day.

Out of some *Monasteries* they send Αὐταῖς μοχές, Messengers to collect Contributions, who stay out five years, begging the Charity of good People; some of whuch, being Temperate, live long: I knew one 119 years old; his Father liv'd but to 80, his Grandfather to 158.

Several *Monasteries* on Mount *Athos*, where the *Kaloirs*, 6000 in number, work in such Employments, as they are best skill'd in.

Every *Monastery* hath its Library, but disorderly ones; few books, but of Divinity; few choice ones of them: Nor one Book (they say) varying from the Doctrine of the 7th Council, nor any writ by such as they call Hereticks.

Bells in all *Monasteries*.

The

The *Kalois* here commonly, of good, simple, godly Lives.

Greeks, out of F. Simon.

1. The Church-men accused of Simony.
2. They observe not the age required for Episcopacy and Priesthood.
3. They take several Orders at one time.
4. He is commonly chosen Patriarch, that gives most to the Grand Seignior : Besides, the Patriarch buys the Voices of the Bishops that Elect him. The Patriarch makes himself amends when he makes Bishops, and they again, when they make a Papas, (selling Orders and Cures) and they again, the poor people.
5. Monks, abstain strictly from Flesh, tho engaged by no Vow, but Custom.

They sleep not above 4 hours, some but two.

They go to prayers in the Church thrice a day.

(1.) Some Monks, called κονοβιεῖς, who eat in the same Refectory, use the same Exercise, have nothing singular in their Habit; yet some are μεγάλες σχῆματος καὶ ἀγρέλως, who profess a more perfect way of living; many in number.

Others are, μηρόσχημα, who lead not so perfect a Life.

(2.) Some Ἰδιόφυθμοι, who live as themselves please.

1. They buy a Cell, and necessaries for a Monastery.

2. The Yeoman of the Cell provides Bread and Wine.

3. They betake to business, are bound to no duty.

4. At Death they leave all to their companion.

(3.) Some *Anchorites*, who cannot work, nor discharge the duties of the Monastery; yet have a mind to live in Solitude; and these,

1. Buy a Cell, with a piece of Land, &c.

2. Go

2. Go to the Monastery only on Holy-days, having no hours appointed them for Prayer.

3. Some, with leave of the Abbot, leave the Monastery, and retire for Meditation and Prayer; the Monastery sending them, once a Month, provisions to live upon.

4. Some hire a Vine-yard near the Cell, and feed on the Grapes: Some on Cherries, on Beans; some Transcribe Books.

6. Nuns; They,

1. Are of S. Basil's Order, under an Abbess.

2. As strict as the Monks, in Fasting, Praying, &c.

3. Their Confessor, some old Virtuous, Neighbour Monk, who says Mass, &c.]

4. Their Habit, a Cloak, of plain Woollen-Cloth, Arms and Hands covered to the Fingers ends.

5. Their Head shaven; a several Cell and Lodging for each.

6. The Rich have a Maid, or young Girl, which they bring up in Devotion.

7. They work with their Needles, make Gir-dles, which they sell to the Turks.

N. B. Some say, these at C. P. are Widows, aged, under no Vow, all their customs consisting in wearing a black Veil on their Head, declaring that they will Marry no more, living commonly at home, minding their Huswifery, Children, &c. having more Liberty than before.

5. *Confession.*

Confession is enjoyn'd 4 times a year to persons of leisure: Once a month to the Priests and Religious: Once a year to labouring people, viz. before their Great Lent. To sick people as an ease for spiritual Diseases.

Repentance is defin'd a sorrow of heart for sin, of which a man accuseth himself before a Priest, with a firm Resolution to correct the Errors of his past Life by that which is to come, and with intention to perform what shall be enjoyn'd him by his Pastor for his Penance.

Their

Their Argument for Confession : The Priest can-not release, unless he know what to release.

Their Penances are, Prayers ; extraordinary Alms, Fastings, Visiting Holy Places, &c.

The Priest exhorts thus : "Behold the Angel of the Lord is at hand, to take thy Confession ; see that thou conceal no sin, for fear of shame ; for I also am a man and sinner, as thou art."

To Penitents guilty of mortal sin, is administered the Sacrament of *τὸ εὐχατόν*, or the *Oyl of Prayer*, done by the Bp. and 7 Priests, by pure Oil and Prayer, *viz.*

The Priest dips some Cotton on the End of a stick, anoints the Penitents in form of a Cross, on the Forehead, Chin, each Cheek, Back and Palms of the Hands, and then recites a Prayer.

The same with the Papists *Extreme Unction*.

6. *Marriage* is forbidden after the burial of the Third Husband or Wife, because, say they, it comes under the Notion of *Polygamy*.

Divorces are easily granted, and the man allowed to take another Wife, and perhaps afterward recalled, and the man enjoynd to re-assume his former Wife.

About C. P. and *Smyrna*, and great Cities, in imitation of the *Turks* in Retirement, and suffer them not to be seen by the Bridegroom, till unveild, after they are married.

The Islander *Greeks* of the *Archipelago*, dancing promiscuously, men and women together, often make Protestations of Marriages together, and then break them ; which if they do, the Old Mothers, by Witchcraft, (*τὸ δάκρυ*), tie the man from marrying with any other, till an agreement be made.

In *Romania* (or *Ramali*) the *Turks* have frequently married with *Greek* women Christians, till 1672, when the *Patriarch* of C. P. complain'd to the *Muftis*, and put a stop to it.

The Priest marriesthem with a Ring, they have also a Godfather and Godmother, who present themselves before the Papa's, and hold a Garland of flowers interlaced with *Orpine* over the heads of the couple, pray, turn round, drink together, &c. break the glass; saying, so may the Bridegroom break the Virginity of the Bride. *M. de Thevenot.*

Muscovites

1. Eight Days after the Child is born, he is brought to the Church-Porch, where the Priest receives the Child.

2. Tells the Witnesses their Duties; namely, To teach him how to know God and Christ, &c.

3. After some Prayer, plungeth the Child three times over head and ears, in a tub of warm Water; holding it necessary that every part of the Child be dipped; using these Words, *In the Name of the Father, Son, and Holy Ghost.*

N. They hold all to be damned that die without Baptism.

They Re-baptize Apostates.

The Duke of Holstein's Ambassador faith,

1. The Child is crois'd on the Fore-head.
2. Blessed thus, *The Lord preserve thy coming in, and going out.*

3. Nine Wax-Candles are lighted cross the Font, which is in the middle of the Church.

4. The God-fathers are Incensed, and the Water Consecrated.

5. A Procession is made about the Font thirteen times.

6. The Child is Named, the God-fathers interrogated, the Devil exorcised, and the Child baptized. See more in the Second Book.

Georgians.

1. A Priest reads many Prayers over the Child, going on to the end, without Baptizing the Child.

2. After reading, the Child is stript, and the God-father Baptizeth the Child, without saying any other Words than what was said by the Priest.

3. With Baptism, they also administer to Children Confirmation, And the Eucharist.

4. The Priest alone is accounted the true Minister of Baptism; without him 'tis null.

If the Child dieth before Baptism, the Mother's Baptism is sufficient to save the Child.

5. They are not very pressing to receive Baptism.

6. They Re-baptize such as return after Apostacie. *F. Simon.*

M. Tavernier saith, Virgins brought up in Nunneries to study, after some time, Profess, Baptize, and apply the Holy Oils, as well as any Bishop, or Arch-Bishop. *L. 3. c. 9. p. 124.*

Mengrelians.

They are so Ignorant, that they know not so much as the Words necessary to Baptism.

They administer Baptism in the same manner as the Georgians.

Sometimes, to render the Baptism more solemn, they baptize with Wine.

A *M. S.* Relation, attributed to Father *Zampi*, a *Theatin*, tells us the manner is thus:

1. When

1. When a Child is first born, the Priest only anoints it with Oil, and signs it on the Fore-head with a Croſs, and no more is done for two Years.

2. Then they dip it in hot Water, and anoint it all over, and give it Bread, that hath been blessed, to eat, and Wine to drink.

This seems to be the old way of administering Baptism, Confirmation, and *Eucharist* together.

F. Simon.

Two or three days after the Woman is brought to Bed, the Priest comes, mumbles over a few Prayers, and anoints the Mother, and the Infant, which they believe to be the best Baptism in the World. *Tavernier. I. 3.c. 10.*

Indians of St. Thomas.

They own but three Sacraments, *viz.* Baptism, Orders, and Eucharist.

In one Church were different Forms of Baptism.

A great many, especially the Poor, and -- in Words, are never Baptized, *as* wanting Money; yet these go to Church, and receive the Sacrament.

After Baptism, they anoint with an Unguent made of *Indian-Nuts*, without Benediction. *F. Simon.*

They Baptize commonly at the Fortieth Day, if the Parent desire it not sooner: They sign the Fore-head with the sign of the Croſs, and then wash all over with Water. *Sir Tho. Herbert.*

Christians of St. John.

They Baptize only in Rivers, and upon ~~Sunday~~ days; their way thus:

1. They carry the Infant to Church.

2. The Bishop reads Prayers over the Child.

Q 2

3. They

3. They carry it to the River, with a Train of Men and Women, go up to the Knees in Water; the Bishop prays, sprinkles the Infant three times, in the Name of the Lord, first and last of the World, &c. Tavern.

Maronites.

At Baptism they bless the Water, by saying a great many Prayers, warm it, and then dip, or sprinkle three times.

Also, they anoint the Head, Breast, and whole Body, from Head to Foot, before Baptism.

Also, afterward they have another Unction, for Confirmation. F. Simon.

Armenians.

I found in one of their Churches only the Priest and his Cloak, an aged Woman, who had brought the Child, and a young Man, aged about 18, who presented the Child to be Baptized.

1. The Priest prayed.
2. Ask'd the God-father several Questions.
3. All went into the Sacrety, where the Font was, like a Trough, half an Ell long, and a quarter broad.
4. The Priest consecrates the Water, and puts holy Oil into it, and plunges the Child naked into it, *In the Name of the Father, Son, and Holy Ghost.*
5. Pours Water three times on his head, and afterwards all over his Body.
6. He crossed the Child on the Fore-head with Holy Oil.
7. The time of Baptism is at 8 days old. D. of H. Ambass.

Cophites.

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Copties.

They acknowledge Seven *Sacraments*.

1. Baptism, thus Administred, about the 40th. Day.
1. A Mass is celebrated after Mid-night, with many Prayers.
2. They Sing for some time, the Deacon carrying the Children to the Altar, to anoint them with Holy Oil; then they say, *The Children are new Spiritual Men.*
3. Then they begin to Sing, and the Children are anointed a second time, with the sign of the Crois thirty seven times, (which serves for Exorcism.)
4. They continue to Sing, the Women making a loud noise, in token of joy.
5. The Priest draws nigh the Font, blesseth the Water, pours Oil into it, in the form of a Crois.
6. With one hand he takes the Child by the right Arm, and left Leg, and with the other hand by the left Arm, making a kind of a Crois with the Limbs of the Child, which they cloath in a little white Garment. All this while the Priest is reading and singing, and the Women crying, or howling.
7. The Priest breaths three times in the Child's Face, that he may receive the Holy Ghost.
8. He gives it the Communion, by dipping his Finger in the Chalice, and putting it in the Child's mouth.
9. They light Tapers, and make a Procesion, and sing in the Church.
10. The Deacons carrying the Children in their Arms, the Priests going before, and the Women following, with cries and howling.

N. They use *Circumcision* also : They baptize themselves every Year in Lakes and Rivers.
F. *Simon.*

Abaffles.

They use Circumcision, as well as Baptism ; but not with any signal Ceremony or Commemoration ; for it is done privately by some poor Woman, without any by-standers, nor so much as the Father himself ; and this, not upon the score of Religion, but as a custom of the Country, like Incisions of the Face in *Ethiopia* and *Nubia*, and boaring the Ears among the Indians. *Ludolph.* out of *Claudius, K. of Ethiop.* Confession.

They repeat the Ceremony of Baptism every Year, upon the Feast of the *Epiphany.* *Idem. ex Godigno.*

Their Ceremonies and Order of Baptizing are thus ; out of *Ludolph.*

1. *Of Adult Persons :* For they have frequent occasions of Baptizing Heathens.

1. They read *Psalms 52.*

2. Perfume the Person with Frankincense, and enquire his Name.

3. Use certain Prayers, the Deacon often exhorting the People to joyn with the Priest.

4. Anoints several parts of the Body with Oil, and lays his hand on his head.

5. The *Neophytes* lifting up their right hand, and looking towards the *West*, abjure Satan as the Prince of Darkness : and then lifting up their hand to the *East*, make a kind of Vow to *Christ.*

6. To the Priest, reciting over the *Creed*, they answer, *I do believe.*

7. They are again anointed, and several parcels of Scripture read.

8. Oil being poured into the Basin, in the form of a Cross, after some Prayers rehearsed, the

Neophytes

Neophytes, conducted by the Deacon, to a Pool before the Church-door, are by the Priest plung'd over head and ears, saying, *I Baptize thee in the Name of the Father, Son, and Holy Ghost.*

9. Men help the Men, and Women, Women, out of the Pool, called thence *Susceptores*.

10. Being anointed again, they are clad with a white Under-garment, and a red Over-garment, to signify the Blood of Christ, and presented with Milk and Honey, and call'd *Sons of Baptism*.

11. Of Infants, who are Baptiz'd (Males before the Fortieth, Females before the Eightieth Day) God-fathers and God-mothers answering for them, and the Child's Tongue moistned with the Priest's Finger, dipt in the Chalice.

Russians, Muscovites.

1. They Communicate but once a Year; commonly on a Fasting-Day: If on a Sunday, they eat no Flesh after it.

2. They admit but Three at a time.

3. The Priest asks the Communicants, *If they be clean from Sin?*

4. The Communicants stand, whilst the Priest prays, with their Arms folded one within another, and the Priest delivers to them a Spoonful of Bread and Wine, temper'd together; saying, *Eat this, Drink this; This is the true Body, and true Blood, &c.*

5. Then he delivers Bread by it self, and Wine mingled with Water, to represent the Water and Blood, that issued out of our Saviour's side.

6. They admit Children of 7 Years to this Sacrament. *F. Simon.*

7. The Bread is leaven'd, with a Cross on it.

Abyssins.

They receive, some Weekly, some Monthly, but always at Church; Fasting, and towards the Evening on Fasting-Days. They never spit that Day on which they receive.

In crowded Churches, Priest, and Sub-Priest, Deacon, and Sub-Deacon, all help, and read.

Several Prayers at the use of several Vessels, and variety of Actions: Some bring Offerings, Bread, Oil, &c, to be distributed to the Poor.

They administer in both Kinds, to both Clergy, and Laity; and have been very angry with the Latines, for denying the Cup to the Laity. *Lud.*

They admit not the Doctrine of *Transubstantiation*, or *real presence*; but when the words of their Liturgy are objected, e. g. *Lord, now lay thy hand upon this Dish, bless it, and Sanctifie it, that so thy Body may be made Holy therein.* And again, *Convert this Bread, that it may become thy pure Body, which is join'd with this Cup of thy most precious Blood, &c.*

They answer, *Retzize nagare vet*; i. e. Tis a nice busines: Or, *Majtar vet*; i. e. tis a Mystery. In short, one *Gregory*, (a Native of Abyssinia) told my Author (*Ludolphus*) That his Country men were not so scrupulous. *Ludolph.*

They use Loaves, sign'd with a *Salteir Croſſe*, thus


 laid upon an arched Chest, in which the Ancients laid the Martyrs Bones, or Sacred Relicks: Besides which, they have a Dish and Spoon, unleaven'd Bread, one Loaf only, Raisin-Stones steeped in Water for Wine.

Georgians.

Georgians.

1. They Consecrate in wooden Chalices.
2. They give the Communion to Children, when dying.
3. Others at Age, receive but seldom.
4. They carry the Sacrament to the Sick, without Light or Attendance.
5. On some Holy-days, the Priests together assist at the Mass of the Bishop, who gives them the Sacrament in their hands, and they themselves carry it to their Mouths.

Christians of St. John.

1. They use Flour, kneaded with Wine, and Oil.
2. They use no other form of Consecration, than only some long Prayers, to praise and thank God, at the same time blessing the Bread and VVine, never making mention of his Body and Blood.
3. The Priest takes the Bread, and having eaten some of it, distributes the rest to the People. *M. Tavern. v. post.*

Mengrelians.

The *Papa's* of Mengrelia, keep the *Eucharist* in a little bag of Leather or Cloth, which they tie to their Girdle, and carry it about them, whithersoever they go, to be made use of upon occasions, when they are to give the *Viaticum* to the Sick.

Yea, they give it to others, Men or VVomen, to carry, &c.

Armenians.

Armenians.

1. They use leaven'd Bread.
2. They mingle no Water with their Wine.
3. Consecrate in wooden and earthen Dishes.
4. Give the Communion to *Children*; and at Weddings, to the Married couple.
5. They never Communicate without singing and playing on great Cymbals, called *Hambarzon*, *D. of Hols. Emb.*

But now, saith *Tavernier*, they spare no cost to adorn the *Choir* and *Altar*; you tread upon rich Carpets, &c. From the Body of the Church, to the *Choir*, is usually an Ascent of 5 or 6 Steps.

Nestorians.

- They consecrate in leaven'd bread.
They put into their bread salt and oyl, using a great many prayers.

Indians.

1. They Communicate on *Holy Thursday*, and other Festivals.
2. They use no other preparation, then coming to the Sacrament fasting; Others say,
3. They consecrate with little Cakes made with oyl and Salt; which the Deacons and other inferior Church-men baked in a Copper vessel, singing several *Psalms* and *Hymns* whilst they were a baking.

And when they are ready to Consecrate, through a hole in the floor of that little *Tower* (wherein they baked) they let the Cake, in a little basket made of leaves, slide down upon the Altar.

4. Their wine is only water with dry grapes infused.

5. He that serves at *Mass*, wears a Stole over his ordinary cloaths, tho no Deacon.

6. The same hath always a Censer in his hand, and saith almost as many prayers, as he that Celebrates.

Copties.

1. They never Communicate in private places.

2. The Priest at Communion breaks the bread in form of a Cross, and puts it into the wine, eating 3 morsels, and drinking 3 spoonfuls.

3. They consecrate in leaven'd bread; which they call *Baraca*, (i. e. benediction) before consecration, and *Corban* (or Communion) afterwards.

4. They use little loaves, as big as a Crown piece, whereof they bake many the night before the *Liturgy*, and at the end of *Mass* distribute them to those who have been present.

5. They use not Tavern-wine (as profane) but private, or water with raisins infused.

6. They never confess, or Communicate, but in Lent.

7. They Communicate in both kinds.

8. They give wine in a spoon.

9. They give the *Communion* to children after baptism.

10. *Vanslebio* reports, that at the Elevation of the Host, they knock their breasts, cast themselves on the ground, make the sign of the crois, and move their cap a little. *F. Sim.*

Marcnites.

1. They consecrate with unleaven'd bread; tho probably this but of late, since their submission to Rome.

Abyssins.

1. *The Abuna, Papas, or Metropolitan* Consecrated by the Patriarch of Alexandria, and sent out of Egypt. They take Ordination many times with Tears in their Eyes, by reason of the Turkish Vexations.

Their only Qualification is only to be able to read Arabic. The Fathers of the Society tell us of a sad tool, in their time, a Miller.

Of these there are Four of equal Power and Dignity.

No Bishops, nor Arch-bishops.

2. *Iegue*, the Governor of the Monks.

3. *Comos*, Overseers of the principal Churches.

4. *Depterat*, or Canons, who look to their Musick.

5. *Nebrat*, or Dean.

6. *Kafis*, or Priest.

7. Sub-priest.

8. Deacon.

9. Subdeacon.

All carry a Crois in their hands.

Georgians.

They Confess twice in their Life.

1. At Marriage.

2. Death,

Their Confession is in three or four words.

Muscourites

Before the Sacrament they Confess in the midst of the Church, before an Image, all their Particular Sins; at every sin expressing remorse, and promising Amendment.

Absolution is granted, with the Affiguation of certain Penances, as, saying *Gospodi Pomilui* several times; making several reverences before the Saints; abstaining from Women for a time; standing at the Church-door; using of Holy Water, which the Priests Consecrate on *Twelfth-day*, and not to be had of them for nothing: this water they think, hath the vertue to cleanse them from all their sins, *D. of Holstein's Emb. Trav.*

Abassins

Account confession one of their seven sacraments.

But they neither confess the number, nor the particular species of their sins, but cry in general; I have sinned, I have sinned; *absan, absan*. Inso-much, that when the *Roman Priests* pres'd them to particular confession, they never acknowledged any more then three, if they had been guilty, *Homicide, Adultery, and Theft*. The offender is absolved in few words, together with some gentle stripes upon the side with an *Olive Twig*: but for those great crimes before mention'd, they are many times severely scourged. *Ludolph*. The *Metro-politan* sometimes hears confession, and upon a heinous crime riseth up, and after a sharp rebuke, cries out, *Hast thou done this! Dost thou not fear God? Go to, let him be scourged 30 or 40 times. Tellez.*

One to avoid a sharp and open Absolution, desired to be heard in private; to whom the *Metro-politan*, *How! shall not thy sins be made manifest at the last days, before all the world? Tell therefore what it is:* Confession being made, that it was stealing Oxen; the Offender being present, he was constrained to restore the Oxen, and undergo a severe pe-nalty beside, *Ludolph*.

Armenians.

When an Armenian confesseth, e. g. Robbery, Murder, &c. the Confessor tells him, *God is merciful*, &c. But if eating Butter on a Friday, or day of fasting—Oh! a grievous Crime, and severe Penances enjoyn'd for it; as fasting several months, restraining six months from his Wife, *M. de Thevernet.*

The Priests give Absolution indifferently for all sins, *F. Sim.*

Extreme Unction is not administered till after Death, and commonly given only to Priests.

Georgians.

If they have no Children by their Wives, they divorce from them; by permission of the Priests, and marry others.

So also in case of Adultery and Quarrelling.

Muscovites.

They forbid Polygamy, as also Fourth Marriages by Succession, as also marriage of two brothers to two sisters, and of Godfathers and Godmothers.

Young men and maids may not see one another, nor speak together before marriage; or make any promise by word or writing, *D. of Holstein's Embassy Travels.*

See more in the second book.

Indians.

They were married by the first Priest they found.

Abis.

Abiffines.

Polygamy is tolerated by the Civil Magistrate, but not allowed by the Church : and such as marry more than one, are prohibited from the Holy Sacrament. Alvarez tells of his own knowledge, that his Host at *Dobarra* had 3 Wives, and by them 37 Children, for which he was not admitted to Church Communion, till he had put two of them away.

Their Kings have many Wives and Concubines ; the Laws of their Church and Nation not agreeing well together.

Marriages of Kindred forbidden, even to distant degrees ; for the *Ethiopians* wanting Terms of Distinction, call all (one another) Sisters and Brothers. Thus a Church-man may not marry his brother's Wife, but a Lay-person may.

No Marriages but such as are approved by Divine Authority are honour'd with Sacerdotal Benediction ; nor those publickly in the Church, unless they be such Clergy-men to whom the *Hallelujah* is sung.

Other people are married at home, or before the Church-doors.

All secular persons may throw off the Yoke when they please, and do often upon light causes, by determination of the King's Judges, *Job Laddolph. l.3.*

Armenians.

They marry their Children very young, sometimes promise them as soon as born, and often marry them at 7 or 8 years old ; but tho' the Priest perform the Ceremonies then, yet they defer the consummation till the usual time, *M. de Thev.*

The Priest brings them near the Altar, reads several Prayers, blesses the marriage, by holding a Wooden Cross over them, joyning their hands

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and heads together, yet so, that the Bride's Head touches the Bridegroom's Breast ; then they communicate ; afterward the Priest casts Rose-water upon them, and ties a Scarf about the Bride's Right Hand, by which the Bridegroom leads her, *D. of Holt. Emb.*

Maronites.

They make no publication in Church of marriages, before the solemnity.

They go to any Priest to marry them.

They marry sometimes under the age of 12 or 14.

They suffer not two brothers to marry two sisters, nor the Father and Son to marry Mother and Daughter, *F. Simon, out of Daudin the Jesuit.*

Mengrelians.

Young maids out of the Nunneries are allowed to confess, baptize, marry, and perform all other Ecclesiastical Functions, which I never knew practis'd in any other part of the World beside, *Tavernier, l. 3. c. 10.*

The Bishop dissolves marriages when they please, and then marry again, after they have sold the first, if they are not married to their tney, they take another for a time, and pay her, as the Turks do.
Idem.

Faith

Faith and Usages.**Greeks.****2. Of their Faith and Usages, &c.****Divine Service, Prayer.**

They have 4 Liturgies, viz. One of S. James, 5 hours long, used once every year; — of S. Chrysostom, to be read almost every day in the year; — of S. Basil, and of S. Gregory.

They use Pictures, and burn Lamps before them, Perfume them with Incense; begin and end their Prayers with Bowings, and Crofing before them: But abhor all Carved Images.

They Pray to Saints; and thus teach their Children, and privately Pray themselves morning and evening. "All Holy Lady, Mother of God, Pray for us sinners: All Celestial Powers of Angels and Arch-Angels, Pray for us sinners: Holy John, Prophet and Fore-runner and Baptist of our Lord Jesus Christ, pray, &c. Holy Orthodox Apostles, Prophets and Martyrs, and all Saints, pray, &c. O Sacred Ministers of God, our Fathers, Shepherds and Teachers of the World, pray, &c. O Invincible and Indis-
tinct and Divine Powers of the Reverend and Life-giving Cross, forsake us not sinners."

The precepts of their Church require them to pray at the times of the Liturgy, morning and evening, on the Lord's day and other Festivals. Also to pray for Kings, Patriarchs, Bishops, and all Souls departed in the Catholick Church; and for all Hereticks, &c. That they may return, before their passage from this Life.

Indians of S. Thomas.

They go daily to Church, to read the Liturgy aloud in the *Chaldaick Tongue*: But they do not think themselves obliged to rehearse it elsewhere, nor have they any Breviaries for saying it in private.

In some places, Mass is said but once a year; in others, scarce once in six, or seven, or ten years, F. Simon out of Menes's *Memoirs*.

They have no Images; only the Cross they Honour much.

Georgians.

The Church-men do not daily say their Breviary, but one or two only say, and the rest listen.

Abyssins.

Their whole Divine Service is compleated by the Sole Administration of the Sacrament, and reading some few broken parcels of the New Testament; for they neither use Sacred Hymns, nor Preaching, Ludolph.

Cophties.

They have a *Book of Homilies* taken out of the chief Fathers,

They Worship *Images* (yet have no Statues) by Kissing Burning Lamps before them, with the Oyl of which they anoint the Sick.

1. On *Saturday-Even*, after Sun-set, the Priest attended by his Ministers, goes to Church, to sing Vespers, about an Hour; those who are present, sleep afterward in Church, or smoke Tobacco, or drink Coffee, &c.

2. Two

2. Two hours after Midnight they say *Matins*, and afterwards *Mass*, to which many resort.

3. When they enter the Church, they take off their Shoes, kiss the ground near the door; then draw near the Arch-priest, kiss his Hand to receive his blessing.

4. If the Patriarch be present, and do not Officiate, he sits on a Throne, with a Copper Cross in his hand, which the People kiss.

3. After the Gospel, they read somewhat out of the Book of Homilies, for Explication of the Gospel; and that is instead of Preaching, F. Simon out of *Vansleb*.

Most of these Ceremonies are common to other Orientals.

Maronites.

1. They go to Church at midnight to sing their *Matins*.

2. At break of day they say their *Lauds*.

3. Before *Mass*, they say their *Tierce*, after their Sixth.

4. Their *Nones* they sing after Dinner.

5. *Vespers* at Sun-set.

6. Their *Compline* after Supper, before bed.

Every Office is composed of a Preface, of two, three, or more Prayers, with a like number of Hymns betwixt them.

They have proper Offices for Holidays, Lent, Moveable Feasts, &c. F. Simon.

Melchites.

They have Translated their Greek *Euchology* or *Ritual* into Arabic.

They Paraphrase in their Translations. Hence their supposititious: Canons of the Council of Nice.

Muscovites.

On Sundays, and their Festivals, they go 3 times to Church, Morning, Noon and Night; and are standing and uncovered at the time of Divine Service.

They hold no Adultery, but Marrying another man's Wife.

Armenians.

Their Office is performed in the Armenian Tongue, a rough Language, and but little known. The People have much ado to understand their Liturgy.

They have the whole Bible Translated into Armenian, from the Septuagint, since the time of S. John, Chrysost. F. Simon.

They have a Service-Book, and besides that the chief books amongst them, are of Gregorio of Sar, used instead of Homilies, P. Ric. Esq;

Christians of S. John

Hold Women to be unclean, that it is not available for them to go to Church, Tavernier.

*Cophties.**An Appendix.*

When they sing the Passion, and come to the mention of Judas, all the People cry *Arsat, i.e. Horned Beast, Cuckold.*

When they read of Peter cutting off Malchus's Ear, they say, *Asia boutros, i.e. well fare Peter, as applauding him for the Act, M. de Thev. Greeks*

Greeks.

2. Fasting.

The Greeks have *Four Fasts*; stated and solemn.

1. Forty days before *Christmas*.
2. The great Lent before *Easter*.
3. The week after *Pentecost*; grounded on *Act. 13. 3*.
4. The fourth begins *Aug. 1.* and is a preparatory to the Grand Festival, the Assumption of our Lady. Besides which, *Lesser Fasts*, in keeping of which, with distinction of Diets, they are very strict; and are much offended at the *English* and others, because they neither use Fasting, nor reverence the sign of the Cross. If a person be sick to Death, who with Broth or an Egg might recover, they say, tis better to Die, than eat and Sin, *P. Ricard, Esq;*

They abstain from Flesh, Butter, Cheese, Fish; eating only Fruits, Pulse, with a little Wine and Oyl. The Monks never taste Wine or Oyl, unless on *Saturdays* or *Sundays*; *Wednesdays* and *Fridays* they abstain from Flesh, Butter, Cheese, but eat Flesh. I say nothing of their Private Fasts, or Lent, *F. Simon.*

Muscovites.

They differ little from the Greeks herein, having four Lents Yearly, during which they eat no Butter, Eggs or Milk; only the first week serves as *Carnaval*; afterward they eat no Fish, but on *Sundays*.

Armenians.

They have many Fasts published on *Sundays*, kept most strictly.

Account it a sin to eat Hare's Flesh, as being an unwholsom, unlucky and melancholick creature, and the Female Monthly unclean and menstruous, *P. Ric. Esq.*

They abstain from Blood, and the Strangled. So scrupulously addicted to Fasts; that to hear them speak, one would think their whole Religion consisted in Fasting, *F. Simon.*

They end their Lent on *Holy Saturday*, by eating Butter, Cheese, Eggs; but eat on Flesh till *Easter-day*, *M. de Thev.*

Abissins.

Fasting Days are by none more exactly observ'd.

Not that they abstain from some meats, and gluttonize upon others; for that they look upon that as a mockery of Fasting. They keep themselves whole days together without either Food or Drink, even till Sun-set of the third Evening. Others abstain the two Holy-days of the Passion-week.

The Monks use greater extremities, by which means they not only mortify, but destroy.

Besides, they Fast twice a Week, on the fourth and sixth day, *Ludolph. l. 3.*

They make their Lent fifty days long.

Maronites.

Their Fasts differ much from ours.

1. In Lent they eat not till two or three hours before Sun-set.
2. Fast not in Ember-week, nor Vigils of Saints.
3. Eat no Flesh, Eggs, or Milk on *Wednesday*, *Fri-*

Fridays, till Noon: Afterward they eat freely.

4. Fast 20 days before *Christmas*; Monks longer.

5. At the Feast of S. *Peter* and *Paul*, and the Assumption of the Bleſſed Virgin, they Fast a Fortnight. F. *Simon*.

Cophties.

They have four great Fasts, 24 Days at *Christmas*,

60 at *Lent*, 31 at *Pentecost*, 15 in *August*.

F. *Simon*.

Christians of S. Thomas.

They eat Flesh on *Saturdays*, and if they failed one Day in *Lent* and *Advent*, they Faſted no more. F. *Simon*.

Christians of S. John.

They neither Faſt, nor do any Penance. Taver.

Greeks.

3. *Feaſting and Rejoycing, &c.*

They begin their Year in *September*, with great Jollity.

Take a chearful Spirit for a good *Omen*.

1. *Easter*, which is their grand Feaſt; at which time if they meet with their Acquaintance, within three

three days of the Feast, they Salute them with these words, Χριστός ἀνέστη, *Christ is risen*: The Answer is made, Αληθῶς ἀνέστη, *He is risen indeed*.

And so they kiss three times, once on each Cheek, and on the Mouth, and so depart. *P. Ricant.*

Upon Easter-Eve, the *Abyffins, Jacobites, Georgians, Maronites, and Greeks* (at Jerusalem) all, except the *Latines*, conjoin in the Celebration of that Imposture, of fetching Fire from the Sepulchre; the *Turks* deride, yet throng to behold it. All the Lamps in Church are extinguish'd; when they often compassing the Sepulchre in a joint Procession, are fore-run, and followed with Savage clamours of the People, (the Women whistling) and frantick behaviours, fitter for the Feasts of *Bacchus*; extending their bare Arms with unlighted Tapers. At length the chief Bishops approach the Door of the Sepulchre; but the *Ethiopian* Priest first enters, without whom, they say, the Miracle will not fadge; who, after a long stay, returns with the *Sacred Fire*, supposed, at his Prayers, to burst out of the Sepulchre: At this confusedly they fire their Lights, and snatching them one from another, strive who should convey it into their particular Chapels, thrusting the Flame into their Cloaths and Bosoms, kindling therewith all their Lamps, unlighted with other Fire till that Day Twelve-month. *G. Sandys's Trav. l. 3.*

The *Holy Fire* of the *Greeks, Armenians, &c.* is performed with so much confusion, that you would think certainly you were in Hell with a Legion of Devils. *M. de Thev.*

2. Of S. John the Abstemious, kept only by the *Kaloirs* and Religious.

3. Of S. John the Evangelist's Translation into Heaven, grounded upon that Text; *If I will, that he stay, &c.*

They

They tell very fond Stories of their Saints, especially *Cosma, Damiani, and S. George.*

For Canonizing of Saints, they have testification by 1000 Witnesses, and Examination in a full Synod.

They are very excessive in their Feasts. *P. Ricant.*

Armenians.

The Eve of *Holy Cross*, they go to the Church-Yards, weep, and pray for the dead, eat, and drink Wine.

Baptism of the Cross, is a Festival which the *Armenians* keep, in commemoration of the Baptism of our Lord, on the Day of *Epiphany*, according to the old Calendar, which they follow; plunging after several Prayers, a Cross into Water, whereof all strive to take their shares in Pots. *M. de Thev.*

They keep *S. George's Day*.
On *Easter-Day*, by break of Day, the Priests say Mass, confess, and administer, after which it is lawful to eat flesh. They have four other Feasts, *Christmas, Ascension, Annunciation, and especially S. George's Tavernier.*

Indians of St. Thomas.

Our three chief Festivals they celebrate: The first of *July* also they commemorate the Martyrdom of *S. Thomas, Sir Tho. Herbert.*

Muscovites.

The Muscovites observe,

1. The Annunciation of our *Lady*, *March 25.*
 2. *Easter-Day.*
 3. *Pentecost.*
 4. *New-years-day*, *Sep. 1.*
 5. Nativity of the Mother of God, *Sep. 8.*
 6. The Manifestation of Christ on the Mount, *Sep. 6.*
 7. The Assumption of the Mother of God, *Sep. 15.*
 8. Exaltation of the Cross, *Sep. 14.*
 9. The Oblation of the Mother of God, *Nov. 1.*
 10. The Nativity of Christ, *Dec. 25.*
 11. *Epiphany*, *Jan. 6.*
 12. *Candlemass-day*, *Feb. 2.*
- Of all which mention is made before.

Abyssines.

On their *January 11th.* (our *6th.*) in the midst of their Summer, and the Feast of *Epiphany*, they commemorate our Saviour's Baptism; the Clergy beginning the Solemnity before the dawn of the Morning, with loud and cheerful Hymns: The King, with all the Nobility, the Metropolitan, with his Clergy, Noble with the Plebeian, old and young, thronging into the Rivers and Ponds, before Sun-rise, plunging and diving over head and ears, craving of any of the Priests, as they meet them, a Bleſſing; and being anſwer'd, *God blesſ thee*, or *God the Father, Son, and Holy Ghost, blesſ thee.*

But this is turn'd into a kind of Sport, rather than a pious Festival; the young Men leaping and dancing, and swimming, and ducking one another, and

and filling the neighbouring Fields with whoopings and hollowings. *Ludolph.*

In their Thanksgiving-Solemnities, they have their singing Priests (*Dabutra*) with very harsh Voices; use Instruments of the *Egyptian* manner, Cymbals, Morrice-bells, Kettle-Drums; Skipping and Dancing, as if they would make the Floor ring again, which they call exulting and clapping hands to the God of *Jacob*, and praising God upon the Harp, and Organ, and Cymbal. *Idem.*

Nor is this so much to be admired, if we know that in some places among the *Latines*, the Feast of the Body of God was celebrated with a Harp, and Dancing. *Idem.*

They observe the Feasts of the Annunciation, Nativity, Circumcision, Baptism, Passion, Resurrection, Ascension, Pentecost.

Sabeans, or Christians of St. John.

I shall give an account of these by themselves, as being part *Christians*, part *Turks*, part *Jews* and part *Gentiles*; out of Monsieur *de Thevenot Itin. Orient. Ind.* and Mons. *Tavernier* in his *Persian Travels*.

1. Most of the *Sabeans* are *Gold-smiths*, very Poor, and very Ignorant; they live in *Bassora*, *Dgesire*, *Harriza* and *Souster*, in *Chusistan* belonging to the King of *Perſia*: They have but two Books, and them made lately, though they say, in the days of *Adam*, their old ones burnt by *Mahometans*.

2. They retain *Baptism* in remembrance of S. *John's* *Baptism*, performed only on Sundays in running Water, *In the Name of the ancient, Mighty Lord God, who knows all that we do before the Light of the World*: Thrice besprinkling the Head of the Infant, and thrice dipping it into the River, and thrice rehearsing the same words: And this is all their Ceremony; and this reiterated every Year for the

the space of five days by Old and Young, Male and Female ; and at Marriage the Bridegroom and Bride are baptized again : Yet they say, *Christ* is the Spirit and Word of the Eternal *Father*.

3. As to *Marriage*, The Minister takes an Oath from the Bride, that she is a Virgin; and afterwards the Minister's Wife searches her; then they are both baptized, and set Back to Back, and the Minister saith some Prayers over them ; this is all the Ceremony. Ministers and Laity may have two Wives, but the Ministers ever a Maid at Marriage.

4. As to the *Eucharist*, They say only some Prayers over the Hoste, which is made of Flour kneaded with Wine and Oyl, their Wine drawn from Grapes steep'd in Water and press'd.

5. As to *Orders*, They have *superior* and *inferior Ministers*, but use no great Ceremony in *Consecration*; a Minister says some Prayers over him who is made Minister, and that's all : Children succeed to their Fathers, if sixteen or seventeen Years of Age ; or in defect of Sons, the next of kin.

6. *Gospel* they have none : All their Service consists in some Prayers, and in Communicating, as before is said : They say, *Christ* left twelve Apostles to preach.

7. On *Sundays* they work not : They highly honour the *Cross*, and sign themselves with it.

8. Three *Festivals* they have yearly (their Year consisting of 366 days, i. e. twelve Months and six days.)

1. At New Year, which lasts three days in memory of the Creation.

2. At the beginning of the fourth month, three days, in memory of St. John.

3. At the beginning of the seventh month, five days, in remembrance of our Saviour's being Baptized by St. John : They are all baptized during these five days. This Feast is called *Pentecost*.

9. No other *Saints* they acknowledge but S. John, S. Zacharias, S. Elizabeth and S. M. Magd. They acknowledge Jesus Christ but S. John's Servant, born of a Virgin, Crucified, &c.

10. No *Purgatory*, but a *Heaven* and *Hell*, viz. A narrow *Passage* for the *Wicked*, guarded with Lyons and Bears, which will devour them, &c. The Good go the same way, but over these Beasts, straight to *Paradise*.

11. No *Meat* they eat of, but kill'd by a *Sabean*; all other is unclean.

12. Therefore their *Ministers* are always their *Butchers*, who put on white Drawers, a Rope for a Girdle, a white Shirt girt with it, a white Turban, a white Napkin about their Neck (like a Stole) and another rag for a Filler: Then they wash (e. g.) the Feet and Beak of the Pullet they are to kill, because it eats and often treads on unclean things; then they kill it, saying, *In the name of the Merciful God may this be Blessed to those that eat it.* Sheep and Fish they wash not, accounting their Food, Grass and Water, not unclean things.

13. They will not *Drink* in a Vessel wherein one, not a *Sabean*, hath drank.

14. They abhor the Blew Colour, because the Jews in Malice (knowing that Baptism was to destroy their Law) when St. John was baptizing Jesus, threw Indigo into Jordan to spoil the Water, &c. from thence God cursed this bleu colour. Others say, Dogs Ordure is used in dying of this colour. N. B. M. Tavernier saith the words at Baptism are, *Beeismebrad er Rabi Kaddamin, Akzari, Menhal el genuat Alli Kouli Krakek*, i. e. In the Name of the Lord, first and last of the World and of Paradise, the High Creator of all things; That the Bishop reads Prayers over the Child in Church before the Baptism, and in the River at Baptism, while the Godfather plunges the Child three times all over; and then to Feasting.

Papists.

1. *Doctrines*, according to the Council of *Trent*.

I (N.) do with a stedfast Faith believe and profess all and every Point contained in the Symbol of the Faith, that the Holy Roman Church doth use, viz. To believe in God the Father Almighty, Maker of Heaven and Earth; of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Worlds; God of God, Light of Light, True God of True God; begotten, not made, of the same Substance with the Father, by whom all things were made; who, for us Men, and for our Salvation, came down from Heaven; was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man; was crucified for us under *Pontius Pilate*; suffered and was buried; and rose again the third day according to the Scriptures, and ascended up into Heaven, sitteth at the right Hand of the Father; and he shall come again with Glory to judge both the Quick and the Dead; of whose Kingdom there shall be no end; and in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets, and one Holy Catholick and Apostolick Church, I confess one Baptism for the Remission of Sins, and I expect the Resurrection of the Dead, and the Life of the World to come. *Amen.*

I do most steadfastly admit and embrace the *Traditions of the Apostles, and of the Church*, and all other Observances and Constitutions of the same Church.

I do likewise admit the Holy Scripture, according to that Sense which our Holy Mother the Catholick Church hath holden and doth hold, unto whom it belongeth to judge of the True

Sense

Sense and Interpretation of the Holy Scriptures; neither will I ever understand nor interpret the same otherwise, than according to the uniform consent of the Fathers.

I do also profess, that there be truly and properly *Seven Sacraments of the New Law*, and necessary for the Salvation of Mankind (although they be not necessary for all Men) viz. Baptism, Confirmation, Eucharist, Pennance, Extream Unction, Orders and Matrimony; and that these Sacraments do give Grace; and that of them Baptism, Confirmation and Orders, cannot be reiterated without Sacrilege.

I do also receive and admit all the received and approved *Ceremonies* of the Catholick Church, in the Solemn Administration of all the aforesaid Sacraments.

I do embrace and receive all and every of those things, which in the Holy Council of Trent have been defined, and declared touching *Original Sin* and *Justification*.

I do profess also, that in the Mass is offered unto God, a true, proper, and propitiatory Sacrifice for the Quick and Dead; and that in the most Holy Sacrifice of the Altar, there is truly, really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is made a Conversion of the whole Substance of Wine into the Blood; which Conversion the Catholick Church doth call *Transubstantiation*. I do also confess, that ~~where either~~ only is received Christ, whole, entire, and the True Sacrament.

I do constantly hold, that there is *Purgatory*; and that the Souls which be there detained, are holpen by the Prayers of the Faithful.

Also, that the *Saints*, who reign together with Christ, are to be worshipped, and called upon; and that they offer up Prayers to God for us; and that their Relicks are to be worshipped.

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I do most stedfastly affirm, that the *Images of Christ, of the Mother of God always Virgin, and of other Saints,* are to be had and received, and that due Honour and Reverence is to be given to them.

I do affirm, that the *Authority of Indulgencies,* was left by Christ in the Church, and that the use of them is very behooveful to Christian People.

I do acknowledge the Holy Catholick and Apostolick *Roman Church, to be the Mother and Mistress of all Churches;* and do promise and swear true Obedience to the Bishop of *Rome,* who is the Successor of St. Peter Prince of the Apostles, and the Vicar of Jesus Christ.

All other things defined and declared by the *Holy Canons and Ecumenical Councils,* and chiefly by the Holy Council of *Trent,* I do undoubtedly receive and profess.

And also *all contrary things,* and whatsoever Heresies condemned, rejected and accursed by the Church, I likewise *do condemn,* reject and accuse.

This True Catholick Faith, without which no Man can be Saved, which now I do willingly profess and hold, I the same *I. N.* do Promise, Vow and Swear to hold, and confess most constantly, by God's help, intire and uncorrupted, even to the last end of my Life; and to procure, as much as shall lye in me, that my Subjects, or those of whom I shall have care in my Office, shall accordingly teach and preach the same: So God help me, and these Holy Gospels of God. *Dr. James Library-keeper of Oxford, out of Lewis de Grenado's Sp. Doctrine.*

2. *Usages, and Ceremonies, and Traditions.*

1. In publick *Prayers,* they use the *Latine-Tongue.*

2. In

2. In the *Commandments*, they make the First and Second One, and divide the Tenth into Two.

3. They distinguish Sins into, 1. *Mortal*; by which only, they say, the Commandments are broken: which are,

1. Pride.
2. Covetousness.
3. Leachery.
4. Anger.
5. Gluttony.
6. Envy.
7. Sloth.

2. *Venial*: Not contrary to the end of the Commandments; *i. e.*, to Charity; *e. g.* an idle Word; an officious, or jesting Lie, stealing of a Pin or Apple, &c. not killing, but disposing to mortal Sin.

4. They say, 'tis possible, necessary and easie, by the assistance of God's Grace, to keep all the *Commandments*.

5. That *mortal sin* is remitted by,

1. Hearty Penance.
2. Contrition.

6. That *venial sin* is remitted by,

1. All the Sacraments.
2. Holy-water.
3. Devout Prayer, &c.

7. The punishment { Of *mortal sin*, is Hell for ever.

{ Of *venial sin*, is Purgatory.

8. That there are six Sins against the *Holy Ghost*.

1. Despair of Salvation.
2. Presumption of God's Mercy.
3. Impugning the known Truth.
4. Envy at others known good.
5. Obstinacy in Sin.
6. Final Impenitence.
9. That there are four crying Sins.

1. Wilful Murder.
2. The Sin of *Sodom*.
3. Oppression of the Poor.
4. Defrauding Work-men of their Wages.
10. There be three principal Counsels of *Christ*, to his *Church*,
 1. Voluntary Poverty.
 2. Perpetual Chastity.
 3. Obedience to another's will, in all that is not Sin.
11. There be six *Commandments of the Church*, principally.
 1. To hear Mass on all *Sundays* and *Holy-Days*; if opportunity serve,
 2. To Fast;
 1. *Lent*.
 2. *Vigils* commanded.
 3. *Ember-Days*, (and *Fridays*, by custom of *England*.)
 4. To abstain from Flesh on *Saturdays*.
 3. To confess our Sins at least once a Year.
 4. To receive the blessed Sacrament at least once a Year, and that at *Easter*, or thereabouts.
 5. To pay Tithes to our Pastors.
 6. Not to celebrate Marriage on times prohibited, viz. from the first *Sunday of Advent*, till *Twelfth-day* be past; nor from *Ash-Wednesday*, till *Low-Sunday* be past.

N. B. 'Tis a mortal Sin to break any of these Commandments.

12. There be *Seven Sacraments*.
 1. *Baptism*, in the Name of the Father, Son, and Holy Ghost, &c.
- Observ.* 1. The Minister;
1. The Priest ordinarily.
 2. A Lay-man, or Woman, in case of necessity.

2. The

2. **The Effects.**

1. Remission of Sin, Original and Actual.

2. A Spiritual Character in the Soul for ever.

3. Sponsors;

One God-father, and one God-mother, since Trent C.

4. **Ceremonies.**

1. The Priest breaths on the Child's face.

2. Sign of the Cross on the Breast and Fore-head.

3. Putting Salt in the Child's mouth.

4. Spittle laid on the Ears and Nostrils.

5. Anointing on the Head, Shoulders, Breast.

6. White Chrism given to the Child.

7. A hallowed Light given to it.

2. **Confirmation.** Observe, 1. The Form;

I sign thee with the sign of the Cross; I confirm thee with the Chrism of Salvation, in the Name of the Father, &c.

2. The Matter; Oil mingled with Balm, blessed by a Bishop.

3. It Seals, or gives a Character.

4. The Time; at seven years old.

5. The Ceremonies;

1. A blow on the Cheek.

2. One God-father, or God-mother.

3. **Eucharist.**

Conf. 1. The Matter; wheaten Bread, and Wine of the Grape, with a little Water.

2. Disposition in the Recipient; Confession of Sin, being in a State of Grace.

3. The Laity Communicate in one kind.

4. **Penance.** Consider,

1. **The Form.** I absolve thee from thy sins, in the Name of the Father, &c.

2. **The Parts.**

1. **Conscience.**

2. **Confession.**

3. **Satisfaction.**

1. Contrition is a hearty sorrow for our Sins, proceeding immediately from the Love of God, and joyned with a firm purpose of Amendment.

2. Attrition; from the fear of Hell, or punishment, or filthines of sin, or spiritual damage from sin.

This, with Sacramental Confession and Absolution, will remit sin.

A dying Man, in mortal sin, if he cannot have a Priest, must have Contrition.

3. Confession must be

Short,	{	Confounding,
Diligent,		Sincere,
Humble,		Entire.

4. Satisfaction is the Sacramental Penance enjoyed by the Priest at Confession. Also,

Voluntary Prayers,

Fasting,

Good Works,

Sufferings.

By which Satisfaction is made for temporal punishments, due sometimes to sin, after forgiveness.

Indulgencies, viz. The superabundant Merits of Christ, and his Saints, applied to our Souls, by the grant of the Church.

5. *Extreme Unction.*

1. The matter of it is Oil, blessed by a Bishop.

2. The Form. By this anointing, and his own most pious Mercy, let our Lord pardon thee, whatsoever thou hast sinned by thy seeing, &c.

3. The Effects.

1. Spiritual Comfort.

2. Remission of venial sin, and the relicks of sin.

3. Corporal Health, if expedient.

6. *Holy Order.* Concerning which, observe, To whom it belongs, viz. Bishops, Priests, Deacons, Sub-Deacons.

Inferior Orders are, *Acolyte, Lector, Exorcist,* and *Porter.*

7. *Matrimony.* Concerning which, observe,

1. Who may Marry.

1. Only the Laity.

2. Persons not a-kin by collateral Consanguinity or Affinity, to the fourth degree; or at all in the right Line: but the Church can dispense with all, except Brothers and Sisters.

13. There are four *Cardinal Virtues*; Prudence, Justice, Fortitude, and Temperance.

14. Seven Gifts of the *Holy Ghost*; Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of our Lord.

15. Twelve Fruits of the *Holy Ghost*; Charity, Joy, Peace, Patience, Longanimity, Goodness, Benignity, Mildness, Fidelity, Modesty, Contineney, Chastity.

16. Seven works of Mercy; To feed the Hungry, give drink to the Thirsty, cloath the Naked, to harbour the Harbourleis, to visit the Sick, to visit the Imprisoned.

17. Seven works of Mercy spiritual; To give Counsel to the Doubtful, to Instruct the Ignorant, to Admonish Sinners, to Comfort the Afflicted, to forgive Offences, to bear patiently the Troublesome, to pray for the Quick and Dead.

18. Ceremonies of the *Mass.*

1. Ornaments of the Priest.

1. *Amis*, or Linnen Veil, representing the Veil on our Saviour's Face.

2. The *Albe*, signifying the white Garment which Herod put on.

3. The *Girdle*, signifying the Cord by which he was bound in the Garden.

4. The *Maniple*, the Cord which bound him to the Pillar.

5. The *Stole*, the Cord by which he was led to be Crucified.

6. The

5. The Upper Vestment, the seamless Coat of Christ, and also the Purple Garment.
2. The Altar, representing the Cross; with its Appurtenances.
 1. The Chalice, the Sepulchre of Christ.
 2. The Patine, the Stone rowled to the Door of the Sepulchre.
 3. The Altar-cloaths, Corporal and Pall; the Linnen in which the Body of Christ was shrowded.
 4. The Candles on the Altar, the Light which Christ brought into the World.
3. Gestures.
 1. Coming back three steps from the Altar, and humbling himself before he begins again; the prostration of Christ in the Garden.
 2. Bowing again at the Confiteor, to provoke Humility and Contrition in the People.
 3. Beating his Breast at *mea culpa*, to teach Humiliation.
 4. Ascending to the Altar, the Priest kiseth the middle of it; because the Altar signifies the Church, kissing Peace and Unity.
4. Parts.
 1. *Introit*, the entrance into the Office, after the Priest's coming to the Altar; which is repeated twice.
 2. *Gloria Patri* added to it.
 3. *Kyrie Eleison*.
 4. *Gloria in excelsis*.
 5. *Oremus*.
 6. The Collect, viz. a Sum of the Epistle and Gospel.
 7. The *Gradual*, the holy degrees of Penance.
 8. The *Traut*, viz. two or three Versicles betwixt the Epistle and Gospel, sung with a slow, long, protracted Tone, between *Septuagesima* and *Easter* (in place of the *Gradual*) because a time of penance and mourning.
 9. The

9. The Gospel read at the *North-end* of the Altar; to signify that Satan's Kingdom (seated in the *North*, *Jer. 1. 14.*) is destroyed.

4. Gestures again,

1. Signing the Book with the Sign of the Cross,

2. Priest and People sign themselves with the Cross in three places, *viz.* Fore-head, Mouth, and Breast.

3. The first Offertory, of Bread and Wine mingled with Water.

4. The Priest washing the ends of his Fingers.

5. Silence a while.

6. Elevating the Voice in saying the Preface,

7. The *Canon*, the most sacred, essential part of the *Mass*, read with a low Voice, signifying the sadneis of Christ's Passion,

8. Beginning the Canon with bowing of the Head.

9. In the midst of it kissing the Altar, and signing the Host and Chalice thrice, with the sign of the Cross.

10. Signing the Offerings again five times.

11. After Consecration, kneeling and adoring.

12. Elevation of the Host and Chalice.

13. Signing again the Offerings five times, to signify Christ's five Wounds.

14. A nomination of the Dead, to whom the Sacrifice is applied.

15. Elevation of the Voice again, in saying, *Nobis quoque peccatoribus.*

16. Signing the Host and Chalice, three times again, to signify the three Hours which Christ hung on the Cross.

17. Uncovering the Chalice, and signing it five times with the Host, to signify the rending the Veil of the Temple, &c.

18. *Pater*

18. *Pater Noster*, said with a loud Voice, to signify the seven Mystical Words, spoke by our Saviour, with a loud Voice, on the Cross.

1. *Father, forgive them, &c.*
2. *To day shalt thou be with, &c.*
3. *Behold thy Mother; Woman, behold, &c.*
4. *My God, &c.*
5. *I Thirst.*
6. *Into thy hands, &c.*
7. *It is finished.*

19. Laying down the Host upon the Corporal, and then covering the Chalice again, to signify taking Christ down from the Cross.

20. The Priest is silent for a time, to signify our Saviour's Rest in the Grave.

21. The Host divided into three parts; his Body broken, and divided into Hands, Side, and Feet.

22. Signing the Chalice three times again, with a particle of the Host, and raising his voice, saying, *Pax Domini, &c.*

23. Putting a particle of the Host into the Chalice, to signify the reuniting of our Saviour's Body and Soul.

24. Saying aloud, *Agnus Dei, qui, &c.*

25. *Pax*; or, *Kiss of Peace*, given before Communion.

26. *Ite, missa est*, The Host is offered, Mass ended, &c.

27. The Priest lifteth up his hands, and blesseth the People.

N. The *Missal* is the Book, wherein the *Mass* is contained.

19. The Office of our Lady; concerning which, observe,
1. The Book, in which it is contained, the *Primer*.

2. The Parts.

1. Hymns.

2. Psalms.

3. Canticles.

4. Anti-

4. Antiphones.
5. Vericles.
6. Responsories,
7. Prayers.

3. The Time, *viz.* seven Hours several.
The time of our Saviour's Passion.

4. The Contents.

1. *Matins* and *Lauds*; a Commemoration of his Bloody Sweat, and binding in the Garden, &c.
2. The first Hour; his being led through the Streets at *Jerusalem*, with the Indignities, &c.
3. The third Hour; whipping, crowning with Thorns, &c.
4. The ninth Hour; drinking Gall and Vinegar, dying, &c.
5. The Evening-Song; his taking from the Cross, &c.
6. The Compline; his Burial.
20. Festival-Days.

1. Of Christ.

1. His Nativity, *Christ-mas*.
2. — Circumcision, *New-years-day*.
3. — Epiphany, *Twelfth-day*.
4. — Purification, the Presentation of Christ, &c. Before *Mas* of that Day, the Church blesseth the Lights for the whole Year, and makes a Procession, with hallowed Lights, in the hands of all the Faithful.

5. — Transfiguration.
6. — Resurrection, or *Easter-Day*, from *Oriens*, the *East*.
7. — Ascension.
8. — *Corpus Christi-day*, in honour of the real Presence.

The *Eucharist*, on this Feast, during the *Octave*, is exposed to be adored, in all the principal Churches of the World, and great Processions are made in honour of it.

9. — Four *Sundays of Advent*.

10. — *Sep-*

10. — *Septuagesima, Sexagesima, Quinquages. Quadragesima.*

11. *Passion-Sunday*, to prepare us for the approaching Passion.

12. *Palm-Sunday*; on which Day the Church blesseth Palms, and make a Solemn Procession, the People bearing Palm-branches in their hands.

13. *Dominica in Albis*, Low-Sunday, the Octave of Easter-Day; because on that Day the Catechumens were solemnly divested in the Church of their white Garments.

14. Of our Blessed Lady, viz. 6. The Conception, Nativity, Presentation, Annunciation, Visitation and Assumption of our Blessed Lady.

3. Pentecost or WhitSunday.

4. Trinity-Sunday.

5. Other peculiar days.

1. The Feast of St. Peter's Chair at *Antioch*, viz. his installing there.

2. Of his Chair at *Rome*, viz. his Translation from *Antioch*, &c.

3. Of S. Peter and S. Paul together.

4. S. Peter ad vincula, Acts 12.

5. *Michaelmas*; a Church on that Day in *Rome*, was Dedicated to S. Michael, by Pope *Boniface*.

6. The Apparition of S. Michael; he appearing on Mount *Garganus*; where, by his own appointment, a Temple was Dedicated to him.

7. All-Saints, to beg the Patronage of all together.

8. All-Souls, to pray Souls out of Purgatory.

9. *Hallowe'en*; the Priest blesseth Ashes on this day, wherewith he signs the People with a Cross on their Foreheads, saying, *memento, homo, remember Man, that thou art dust, and to dust, &c.*

10. *Mandy Thursday*, in memory of our Lord's last Supper, when he washed his Disciples Feet; So called from *Mandatum Novum do vobis*, the beginning of the *Antiphon*. The Bishops on this day begin the Ceremony of washing the People's Feet.

11. *Good Friday*. Add two *Holy Road-days*; viz. *Invention* and *Exaltation*.

12. Three days of *Tenebrae* before *Easter*.

13. *Rogation-week*, a week of publike Prayer and Processions, for the temperateness of the weather, &c. from *Rogation*, &c. *Idols* among other things.

14. *Quatuor Tempora*, Ember-weeks.

21. *Orders of Monks, or Friars*, whose Officers are, *Prior, Provincial and General*, &c.

1. *Monks of St. Basil*, who abstain from Flesh, of which not many in the Church of *Rome*; but many in the Greek Church.

2. *Austine Friars*, or *Eremites*, or *Friars Mendicants*, viz. The First Order. Other Branches of them are,

1. *Monks of S. Hierom*, in *Spain*, especially. Their Robe a white Cassock under a Tawny Cloak.

2. *Carmelites*, or *Jacobines*, or white Friars, from the Colour of their Habit.

3. *Friars of S. Croix*, Crouched Friars; their Robe is watehot, and in their hands they carry the Figure of the Cross.

4. *Dominicans*, or *Friars Predicors*, who are to Preach the Gospel in all parts of the World; called also *Black Friars*, from the Colour of their Habit, and are the third Order of *Friars Mendicants*.

5. *Benedictines*, whose Habit is a loose black Gown, reaching to the Ground, with a hood of the same, an under Garment of white Woollen, and Boots on their Legs.

Other Branches,

1. *Monks of Clugny*, from *Clugny* in *Normandy*.

2. *Car-*

2. *Carthusians*, from *Chartreuse*, a Town in *Darphine*; They Eat no flesh, live by couples, labour with their hands, watch, pray, and never meet together, but upon *Sundays*.

3. *Monks of Citeaux*, so called from a place in *Burgundy*, called by us, white Monks (as the common Benedictines, black Monks) from their Habit, which was a white Cassock, girt with a woollen Girdle, the rest black.

4. *Celestines*, from *Celestine the 5th*, &c.

4. *Franciscans*, from S. *Francis of Assis* in *Spoleta*, who professes absolute Beggary, are to carry no money about them, nor more Victuals than will for the present serve for themselves and brethren. The chief branches of them are,

1. *Minors*, from their humility.

Cordeliers, by the French, from the knotty Cord which they use for a Girdle.

Grey Friars, by the English, from the colour of their upper Garment.

These are the fourth and last of the *Friars Mendicants*.

2. *Minims*, who keep always a true Lenten Fast, unless in sickness; their Robe is a Dark Tawny, with a Hood of the same hanging to the Girdle.

3. *Capuchins*, from their Cowl, or Capuch, who are to spend all their time in prayer; generally thought to be the most devout of all.

5. *Jesuits*, neither simply Lay, nor Priests, nor merely Secular, nor Regular; but all together; who are to vow not only *Poverty*, *Obedience* and *Chastity*, as the rest, but *Mission*; i.e. to go upon command of the Pope, or General, on any hazardous business, without demanding a Reason.

6. *Oratorians*, founded by *Pb. Neri*, all Priests, who were to preach diligently the lives of the Saints, and other heads of practical and moral Duties.

7. *Anchorets*, the severest of the Recluse, kept in a cloise place, are to dig their Graves with their Nails, ill clad, and worse dieted.

22. Orders of *Nuns*, *Nonne Moniales*.

1. Of S. Clare, called also *Minorites*, or *Minores*, who vow Poverty and Virginity, go barefoot, feed meanly, &c.

2. Of S. Brigit, (who was Qu. of *Swedeland* :) These cohabit under the same Roof with Friars, yet are prohibited coming to one another but upon spiritual occasions : The Confessor shrieves them thro' an Iron Grate, by which his Lodging is parted from the Lady *Abbes's*, Dr. *Heylin*.

See more of these *Religious Orders* in *Alex. Rosse*; as also of *all the Christian Orders of Knight-hood*; for I love not *Actum agere*.

Dominicans, Franciscans.

Dr. *Burnet* speaking of *Berus*, saith, Those two famous Orders, that had possessed themselves of the esteem of those Dark Ages (*about 20 years before the Reformation*) were engaged in a mighty Rivalry. The *Dominicans* were the more Learned; they were the eminentest Preachers of those times, and had the Conduct of the Courts of Inquisition, and the other chief Offices in the Church in their hands. But on the other hand, the *Franciscans* had an outward appearance of more severity, a ruder habit, stricter Rules, and greater Poverty; all which gave them such advantages in the eyes of the simple multitude, as were able to ballance the other honours of the *Dominican* Order. In short, the two Orders were engaged in an high Rivalry; but the Devotion towards the *Virgin* being the prevailing Passion of those times, the *Franciscans* upon this had great advantages. The *Dominicans*, that are all engaged in the defence of *Thomas Aquinas's* Opinions, were thereby obliged to assert, that she was born in Original Sin; this was proposed to the People by the *Franciscans*, as no less than Blasphemy, and by this the *Dominicans* began to lose ground extreamly in the minds of the People, who were strongly possessed in favour of the *immaculate Conception*.

270 *The History of all Religions*

Dr. Burnet's Letters, p. 31. edit. 1680.

Dr. Stillingfleet distributes his Discourse upon the Divisions of the Roman Church into Considerations,

1. *Of the Pope's Usurpations*, under pretence of Univerial Pastor, whereby he may depose Kings, &c.

2. *Of the Effects*, doubting not to prove, that the Pope's usurpation hath caused more Wars, Bloodshed, Confusion, &c. in Christendom, than all other causes put together, have done since the time it was first changed, e. g. Constantine the first opposed Philippicus Emperor. Gregory the 2d. taking away the small remainder of the Roman Empire, from the Emperor Leo the 2d, in Italy, &c.

3. *Of the Schisms*, &c. Sometimes 2, sometimes 3 several Heads at one time. Bellermine in his Chronol. confessing 26 several Schisms, Onaphrius 30; whereof some lasted 10, some 20, one 50 years. I need not insist (saith he) on the more ancient, between Cornelius and Novatianus, Tiberius and Felix, Damasus and Ursinus, Bonifacius and Eulalius, Symachus and Laurentius, Bonifacius and Dioscorus, Sylvarius and Vigilius, &c. Those most continuance were A. D. 821. between Formosus and Sergius, Benedict 9, and Sylvester 3.

Regulars, Seculars.

4. *Of the Differences in matters of Government*; e. g. between the Regulars and Seculars, as to matters of Episcopal Jurisdiction (even here in England) the Mendicant Friars or Monks, being exempted by the Pope; the Jesuits difference with the Secular Priests (in Q. Elizabeth's Reign) proceeded to a Separation each from other, about the Authority of Athl-Priests; and they continually charged each other with the guilt of Horrible Schism. The Jesuits opposition to Bishops Authority, e. g. between Palafax Bishop of Angelopolis in America, and the Jesuits.

Dif-

Differences of Papists.

Lastly, Of Matters of Doctrine, between the Dominicans and Jesuits, the Thomists and Scotists, the Jansenists and Molinists.

Their Differences (adds the aforesaid Author) are not confined to their Schools, no, nor about the immaculate Conception; the *Thomists* being against it, the *Scotists*, *Occam* and *Franciscans* for it: *John de Montesoro* was convened first before the Faculty of *Sorbon*, and his Doctrine (against the immaculate Conception) condemned, and he forced to appeal to *Rome*, and then to fly into *Spain*, &c. *Dr. Stillingfleet's Idolatry of the Church of Rome*.

Jesuits and Molinists.

There being a great Indifferency in *Italy* as to Learning and Religion both, and the Country being much impoverished by the Ascendancy of the Clergy, and the People being Sick with the Observation of these things, the Proposal of a new Remedy was easily received. *Michael de Molinos* a *Spaniard*, of an opulent Family, who had entered into Priests Orders, but not beneficed, of an exact course of Life, addicted to Mystical Divinity, (a Mysterious way of Devotion, first set out by *Cassian*, afterwards by *St. Bernard*, *Denys the Areop*, *Thawler*, *Rasbrachius*, *Harphius*, *Suso*, *Tno. à Kempis*, *S. Teresa*, *Walter Hilton*, *F. Crell*, out of *F. Baker's Papers*) considering a Man in a three-fold State,

1. Animal, or Imaginative, where the Devotion is weak and variable.
2. Rational, where the Reason forces the Will, and the Acts of Religion are dry.

3. Contemplative, in which the Will is so united to God, and overcome by that Union, that in one single Act, it loves, adores, and is resigned up to God, without any weariness, or multiplicity of Acts; upon which follows a secret Joy and Acquiescence in the Will of God. *Contemplation being nothing else but the silent and humble Adoration of God, that arises out of a pure and quiet Mind.* All the common methods of Devotion being but steps to this State of Perfection: To this end the Rosary, Breviary, &c. are generally laid aside. Molinos wrote a Book called *Il Guida Spirituale*; because Men may be deceived herein without a Guide: This Book writ in Italy, gave offence to the Regulars, but especially the Jesuits: This Book was published first A. 1675. with Approbation of the Arch-bishop of Rheggio, General of the Franciscans, F. Martin de Sparsa the Jesuit, &c. Molinos was hereupon received into Acquaintance and Favour with Cardinal Coloredi, Ceceri, Petrucci, Cassanata, Azolivi, Carpegna, and Cardinal d'Estrées; the last was the most Zealous to advance his Design. The Pope himself lodged him in an Apartment of his Palace; many Priests came to consult him, and all the Nuns, except those which had Jesuits for their Confessors, began to lay aside their Rosaries, &c. and give themselves to Mental Prayer: Upon this the Jesuits and Dominicans began to be alarmed at the Progress of Quietism, Molinos and his Followers are given out to be Heretics and Quietists; Books writ against them; Molinos and two hundred of his Friends clapt up by the Inquisition, among whom were Count Vespinianni and his Lady, Don Paulo Rocchi, (Confessor to Prince Borgese) Cardinal Petrucci, &c. and the Pope himself, in the single Quality of Benedict Odescalchi, was secretly examined by that Court, &c. See more in Dr. Burnet's *Letters*, and the Supplement to them.

Ambrosian and Roman Office.

As for the Devotions of this place (*Milan*) I saw here the *Ambrosian Office*, which is distinguished from the *Roman*, both in the Musick, which is much simpler, and in some other Rites: The Gospel is read in a high Pulpit at the lower end of the Quire, that so it may be heard by all the People; though this is needless, since it is read in a Language that they do not understand: When they go to say High Mass, the Priest comes from the high Altar to the lower end of the Quire, where the Offertory of Bread and Wme is made by some of the Laity. *Dr. Burnet's Letters.*

Hither may be referred the difference of their Divine Service in *England* formerly, *Secundum usum Sarum & Bangor, &c.*

*Protestants.**I. Lutherans.**1. Their Doctrines.*

IN most Points they agree with the *Calvinists*, as may be seen in their Confessions; except, that they hold that Christ is consubstantially in the Sacrament; and some of them agree not with the *Calvinists* in the Point of Absolute Predestination, nor in the Abolition of Saints days, &c.

2. *Discipline and Worship.*

1. They retain Bishops; but shorten their Revenues, in *Germany*, *Denmark*, *Swedeland*, but not in *England*.

2. They use Forms of Prayer, Kneeling at the Sacrament generally, keep some Holy-days of Saints, in many places use Instrumental Musick.

Particularly, 1. In *Swedeland*.

1. Their number of Parish-Churches are 42000, all covered with Copper.

2. In all of them there are Organs, in some two or three pair; and Bells in all their Churches.

3. There are in that Kingdom 64 Provinces, 12 or 14 Bishops, one Arch-bishop, residing at *Upsal*.

4. The Bishop, with all the Priests of his Provinces, hears Causes, and Excommunicates.

5. Their Elders are for Life, and their Office to take care of the Church-repairs, and the Poor.

6. Two or three Chaplains belong to every Church, at least.

7. Three times a day they go to Church, except on Faiting-days, for then four Ministers preach successively, and the People go not out from Morning till Night; their Order of Service thus,

1. *The Morning for Servants*, when there is

1. A Psalm sung.

2. A Prayer in Form, and a Psalm again.

3. The Chapter wherein the Text lies read.

4. A Psalm sung again, *viz.* some Epistle of

Luther's translated into Hymn.

5. The Sermon, of an hour long.

6. A Psalm again.

2. *The middle Service*, for Masters of Families, &c. in which there is the same order as before, except, that the Text is taken out of the Gospel, and the Gospel read before the Altar.

For they have an Offering every Lord's day, and a Sacrament after the second Sermon; the People coming to Church on Saturday to be prepared for the Sacrament, and receiving a Ticket, for which they pay a Fee.

3. Their last Service is from one till five o'clock.

All their Weddings are in Church. Mr. Derick Reynes *Native*.

2. In *Livonia*, an Inland adjoining to the Baltic Sea, now under the King of *Sweden*;

1. Its Government is by an Arch-bishop residing at *Riga*, and Bishops (or Superintendants) at *Reval*, &c.

2. Their Doctrine is according to the *Augsburg Confession*.

3. Their Knowledge and Devotion very little, and mixt with much Superstition and Sorcery; for there is hardly a Village but hath a Church and Minister, and yet the People so poorly instructed, that it may be said, Baptism excepted, they have not any Character of Christianity; they very seldom go to Sermons, and never almost communicate, unless forced and driven to it by other occasions. *D. of Holstein's Ambass. Travels into Muscovy, &c.*

3. In *Germany*.

1. Their Government is by Bishops and Superintendants, &c.

2. Their Doctrine differs a little, but not in the substantial part of it, as may be seen in the *Harmony of Confessions*.

3. They have a Sermon every day (saith Dr. Brown) at *Hamburgh*, as in other *Lutheran Cities*. *In his Travels*, p. 176.

4. They retain Pictures in their Churches. The *Lutherans* at *Frankford* have built a new Church, called *S. Catherines*, in which there is as much Painting, as ever I saw in any Popish Church; and over the High Altar is a huge carved Crucifix, as there are Painted ones in other places of their Church; Dr. *Burnet's Letters*.

5. At *Strasburg* they bow when they name the Holy Ghost, as well as the Name of Jesus, *Idem*.

6. I was in their Church, saith the Reverend Author, where, if the Musick of their Psalms pleased me much, the Irreverence in singing (it being free to keep on, or put off, the hat) did appear very strange to me, *Idem, ibid.*

7. They have not (at *Strasburg*) the same Ceremonies, that the *Lutherans* of *Saxony* have, which Mr. *Bebel*, their Professor of Divinity, said, was a great Happiness; for a similitude in outward rites might dispose the ignorant People to change too easily, *ibid.*

8. The *Lutherans*, for the greatest part, retain their Animosities almost to an equal degree, both against Papists and Calvinists, *ibid.*

9. The *Lutheran* Churches are handsome, and their Pulpits extraordinary Noble, and richly set off, as I observed through all *Saxony*, *Noremberg*, and where they are Masters of the places, &c. Dr. *Brown's Travels*.

In the *Palatinate*, the Order of their Service is thus, as I received it from the hand of one *Herman Graffing of Keysart Lautern*, a Native of the *Palatinate*.

On Sundays; Morning-Service,

1. On a Sledge in the Porch is notified what *Psalms* are to be sung.

2. When they are come into Church, the Clerk begins to sing, the people all joyning with him presently, every one having his book, and the Scholars generally being taught at School to sing by Notes, the melody is pleasant.

3. The

3. The Minister prays in the book, one prayer, concluding always with the *Lord's Prayer*.

4. Then follows a short *Hymn*, to this sense; "O God, that art our Father through Jesus Christ, give us thy Spirit in general, that may lead us into the Truth, hear us in this hour; Open the mouth of thy Servant, that the word may be pure, and freely expained: O Lord, graciously open our hearts and ears, that we may hear it with all diligence, and keep it truly, so that we may plentifully declare thy praise."

5. After this *Hymn* is sung, the Minister prays in short *Extempore*, with respect to his Sermon.

6. Next, he preacheth, and after he hath divided his Text, and disposed his Sermon into parts (which he doth without book, the Minister being bare, or using only a Cap upon his head, but the people covered) He makes a short Prayer, and exhorts them to attention and charitableness to the poor, &c. the people all standing up, and putting off their Hats: Whereupon the people sit down again, and he proceeds on with his Sermon, and the Church-warden goes about from Pew to Pew with a long Staff, and a Purse and Bell at the end of it, to gather the Alms; and this is done every Lord's Day, and the Purse laid upon the Communion-Table.

7. Then the Minister prays again, concluding with the *Lord's Prayer*.

8. After which they sing another *Psalms*, and conclude with the Blessing.

Afternoon-Service.

1. At one a clock, the Bell rings, and calls to Catechism, which is begun with a *Psalms*, and prayer, and concluded with a prayer also, the minister in the rehearsal of it standing before the *Communion-Table*.

2. Then the Bells ring again for the *Evening-Service*, which is much what in the same manner with the *Morning-Service*.

Note,

Note, that in some Churches they have *Organs*, in others none.

Lutherans of the Palatinate.

On *Week-days* they have Prayers every Morning, and in some places Morning and Evening; their Order thus,

1. They sing as on *Sundays*, taking the *Psalms* before them in order as they go; one day the 1st, and 2d, *Psalms*, the next the 3d, and 4th, &c.
2. The Minister Prays in short.
3. He reads a Chapter out of the Old Testament, and another out of the New.
4. He reads a Form of Common-Prayer (one single Prayer) for all necessities, Emperors, Magistrates, &c. by Book (the People all the while lifting up their hands closed together) concluding with the *Lord's Supper*.
5. He ends with the Blessing.

Note, 1. In some places they have Prayers on *Wednesdays*; in others on *Wednesday* and *Fridays*.

2. Every first *Wednesday* in the Month is a Prayer-day, the Shops being shut, and no body daring to work till after Sermon.

3. The *Lord's Supper* is administered in some places monthly, in others quarterly: The Posture standing; notice is given before hand, and the Minister goes with the Church-warden from House to House a Fortnight before to examine them of their fitness; and the day before, he gives a preparation Sermon, and puts Interrogatories to the People, taking a kind of Confession from them, and requiring their Answer, Yes.

4. At *Baptism*, the Midwife holds the Child, the Godfather and Godmother standing by, whilst the Minister takes water out of a Basin on the Communion-Table, and sprinkles it on the child, *In the Name of the Father, the Son, and the Holy Ghost*.

5. On

5. On Whitsunday, they sing one of Luther's Hymns, to this purpose,

Now we beseech thee, Holy Ghost,
Through Faith thou wilt us keep,

That when this world we shall depart,
In thee, Lord we may sleep;

Kyrie Eleison.

Thou, the true Light, enlighten us,
Let us know thee alone,

Who in our Father's Country, hast
Thy mercy to us shown ;

Kyrie Eleison, &c.

It consists of two such Stanzaes more, each concluding with *Kyrie Eleison.*

2. *Calvinists.*

1. Their Doctrines and Discipline.

They hold absolute Prædestination; Ordination by Priests; appoint Synods at stated times and places; are for the assistance of Lay-elders in the use of the Ministry; condemn Diocesan Episcopacy, and all significant Ceremonies, Lent, days of saints, the Cross in Baptism, together with all unnecessary impositions; the use of Godfathers and Godmothers in Baptism, and the Government of Bishops, without the Assistance of Presbyters.

2. Their Worship and Usages.

1. In the Canton of Zurich;

1. Their Morning Service.

1. In the morning on Sundays, they begin with *Grace, Peace, and Mercy from Almighty God, be at all times with us miserable sinners. Amen.* And then in a certain Form, Pray for the Magistrates,

strates, Burger-master, Persecuted Churches, sick and afflicted and distracted Persons (about which the Minister is allowed to enlarge his Prayers) concluding always with the *Lord's Prayer*.

2. The Minister kneels down, having laid his Book on the Pulpit, *Prays in silence* for himself, as the People also do.

3. He delivers his Sermon by Heart, as they are all enjoyned to do.

4. In case of Wedding he publishes the Banns thus, *These following (Honest) persons, &c.* but in case of scandalous unchastnes, the word *[Honest]* is left out.

5. If any be Dead that week, the Minister names them, praiseth God for their deliverance out of this Thralldom into everlasting Joy, advising them to be watchful, &c.

6. Next follows a short general confession of sins, *I poor sinful wretch, &c.* and after that, a Prayer for the Sabbath, all Kings and Estates of Christendom, the Cantons of Switzerland, &c. concluded with the *Lord's Prayer*.

7. The Minister turning towards the People, faith, *For God's sake remember always the Poor, in your Alms; Pray constantly one for another; Pray to God for me; which I also will do for you; (tho this only the Lord Antistes is used to say,) and after the Administration of Holy Baptism, and the Christian Hymn is finished, to the praise of God, depart in peace: And the grace of God be with you.*

8. After this, the Minister goes down from the Pulpit to the Font, to Christen the Children, if there be any to be Baptized.

9. Then the chief Chanter, with his Scholars, begins a *Psalm* (taking the Book of *Psalms* in order before them throughout in the year) the whole Congregation of men, Women and Children following, with distinct Voices, and a most Melodious Harmony.

N.B. Young Ladies and Gentlewomen learn of their Minister to sing and play on Virginals, but are forbidden Dancing.

2. Their

2. Their latter Morning-Service beginneth this busi-

At Nine a Clock, with a short *Form*, much what
 's in the former Morning-Service, and then Ser-
 mon; and last of all, with a short *Confession of
 Sin*, and *Prayer for God's Mercy*, and the *Lord's
 Prayer*, and another pretty long *Form of Prayer*,
 he concludes, adding, *Pray continually, &c. depart
 in peace.*

On Sunday-Mornings they always preach on one
 of the Four Evangelists; their Sermons are an hour
 long, or near it: Heathen Authors seldom men-
 tioned, and the Primitive Fathers but sparingly:
 The Text expounded out of the Hebrew or Greek
 Originals: meer Morality preach'd, is sharply cen-
 sured by the Chapter, or Synod.

3. Their Noon-Service.

1. The Minister useth the same *Form of Prayer*,
 as he used before the Sermon in the Morning, con-
 cluding with the *Lord's Prayer*, &c.

2. He rehearses the *Ten Commandments*, and the
Apostles Creed, concluding them with a *Collect*.

3. Then either continuing in the Pulpit, or go-
 ing from Pew to Pew, according to his discretion;
 over against the Font, (which is placed near the
 Quire) he examines the Children and Youths, e-
 ven 'till they are capable of the *Lord's Supper*, or
 'till Marriage in some places, out of the *Tigurine-
 Catechism*; or takes an account of several Lessons
 out of Holy Scripture, which he had assign'd them
 before.

4. Then out of the Pulpit he makes a Para-
 phrase, or Explication of the Questions he ask'd.

5. At last, he concludes with a Prayer, — O
 merciful God, — who preparest Praises to thy
 self, out of the mouths of Babes and Sucklings, &c.
 Concluding with the *Lord's Prayer*.

At

At this Service the Parents are bound to be present, under pain of Censure and Rebuke of the Minister, or Consistory.

4. *Their Evening-Service*, (for they have Service four times a day) consists,

1. Of a Form before the Sermon, for themselves, for the Catholick Church, &c.
2. A silent Prayer, as in the Morning.
3. A Sermon.
4. A Form, consisting of a Collect, the Lord's Prayer, and another longer Form, with *Pray constantly, &c. and depart in peace*; as before.

Besides these Services, which are all for *Sundays*, they have also Forms of Prayer for every Day of the Week, Morning and Evening, and Sermons every Day. On *Saturdays*, in the Evening, as well as *Sundays*, at Noon, they examine the Catechism, and have a peculiar Form of Prayer for that purpose; so likewise for the Fasts and Festivals appointed; as the Day after our Saviour's Nativity, *New-years-day*, *Easter-Munday*, *Ascension-day*, *Pentecost*, the Day of *Chireh-Dedication*; and extraordinary occasions, as *War*, *Victory*, *Plague*, *Murrain*, &c.

Their Baptism is thus;

1. The Minister begins with saying, *In the name of God, Amen.* If ye (the God-fathers and God-mothers) desire that this Child be baptized in the Baptism of our Lord Jesus Christ, say, *Yea*.

2. Then after an Exhortation, he proceeds to pray for a Blessing upon the Child, in a pretty long Form,

3. He reads the Gospel, *Mark 10*, concluding thus: *Praise be unto God, he forgives us all our sins through his Son. Amen.*

4. After a short Speech to the Sureties, he rehearseth the *Creed*, and calls upon the Sureties to pray for such a Faith for that Child, saying, *Our Father, which art in Heaven, &c.*

5. He asks the Sureties, If they will, according to their utmost power, and as necessity may require, be instrumental to, and assist in the Education of the Child, &c. The Sureties answering, *Yes.*

6. The Sureties name the Child; the God-mother holding the Child over the Font, whilst the Minister pours three handfuls of Water upon his Fore-head, saying, *N. N. I baptize thee in the Name of God, the Father, the Son, and the Holy Ghost. Amen.*

7. The Minister blesses the Child in these words; *God grant unto thee, that as thou art now besprinkled with clean Water, thou mayest likewise appear before God in the last day, with a pure and undefiled Conscience, and so to be eternally saved.*

N. B. Baptism is never administered privately, but at time of Publick-Service, the first opportunity after the Birth.

The God-father, in the Church, presents a piece of Gold or Silver to the Nurie, and if a Female-Child, to the God-mother also; if a Male, the God-mother to the God-father.

Every Year they send New-years-gifts to their God-children; which some continue to do, till they are of Age for the Lord's Supper; and some till Marriage.

On their Birth-day, yearly, they use to Feast their God-children, and give them grave advice.

None are to be Christen'd without Sureties.

Their Administration of the Lord's Supper, thos;

1. The Minister useth a grave Exhortation concerning the intention of the Sacrament.

2. The

2. The People confess their Sins, and pray for pardon; as after the Sermon.

3. The *Antifites* behind the Table, with an Arch-Deacon on either hand (if there be so many) saith with a loud Voice, *In the name of God the Father, the Son, and the Holy Ghost.*

Arch-Deacon answering, *Amen.*

Antifites. *Let us pray: O Almighty, &c.*

Arch-Deacon. *That which is now read is contained in 1 Cor. 11. 20, 21, &c.*

Antifites. *Praise be unto God.*

Arch-Deacon, on the right hand, *And Peace on Earth.*

Antifites. *Good-will towards Men.*

First Arch-Deacon. *We praise thee, we magnifie thee.*

Second Arch-Deacon. *We worship thee, we honour thee.*

Antifites. We render thanks for thy great honour and benefits, O Lord God, Heavenly King, Father Almighty.

First Arch-Deacon. *O Lord, thou only begotten Son, Jesus Christ, and thou, O Holy Ghost.*

Second Arch-Deacon. *O Lord God, Lamb of God, Son of the Father, thou that takest away the Sins of the World, &c. — and so on with an alternate voice to the end of that Hymn.*

4. The First Arch-Deacon reads part of the sixth Chapter of S. John's Gospel. *Thus speaketh the Lord Jesus; Verily, verily, I say unto you, He that believes in me, hath everlasting life. I am the bread of life, &c.* Concluding with — Praises and thanks be unto God; He forgives us all our sins, according to his holy word. *Amen;* (which is said by the *Antifites.*)

5. The *Antifites*, and the Arch-Deacons, alternately rehearse the Creed, as they did the Hymn before.

6. Then follows an Exhortation to the Examining themselves, ending thus; Wherefore kneel down, and pray.

7. Then

7. Then the Ministers kneeling about the Lord's Table, (and the People either standing, or kneeling,) say the Lord's Prayer.

8. The First Arch-Deacon saith, Lift up your hearts unto God, and say with Devotion; *O Lord, Almighty God, &c.*

9. The *Antistes* afterwards saith, Hear now with Devotion and Faith, how Christ Jesus did celebrate his holy Supper, &c. *Jesus on the night in which he was betrayed, took Bread, &c.*

10. Here the *Antistes* takes the Bread, breaks it, eats a Morsel, and gives the rest to the first Arch-Deacon, who reaches the same to the other Ministers about the Table.

Afterwards, when he comes to those Words, [He took also the Cup] he takes a Cup, and having drank of it, gives to the first Arch-Deacon, as he did the Bread, and he to the Ministers, and they to the People: a Reader, from the Pulpit, in the interim, reading the Lord's Speech concerning the Supper, beginning at S. John 13. 1.

11. Then the *Antistes*, and Arch-Deacons, alternately say;

Antistes. Rise up, and let us render Praise and Thanks unto the Lord.

First Arch-Deacon. *I will praise thee, O my God, &c.* This Hymn consists of 14, or 15 Responses.

12. They read alternately the 113 Psalm, which was wont to be read at the Passover.

13. Lastly, follows an Exhortation, with a Consolation and Benediction, and a short Collect, concluding thus;

For God's sake, remember the Poor, always in your Alms; pray constantly one for another. And after the Christian Hymn be ended, (which concludes the Solemnity,) Depart in peace, and the Grace of God be with you.

Note. 1. Their Bread is unleavened, made in a broad square Cake, thin almost as Paper, white as Snow, by the chief Sexton only of their great Minister Church.

2. They use wooden Cups in Imitation of the Primitive Simplicity.

3. They receive in their Seats (the common People) sitting or standing.

Their Discipline.

1. The Ministers are obliged to call such, as they know to have committed *Notorious Crimes*, or to be inflamed with Hatred and Passion (some Weeks before the Administration of the Sacrament) into their *Closets*, or before the *Church-wardens* (according to their Discretion) to admonish and warn them, and declare to them, that if they do not repent, &c. the Sacrament will prove to them not an Earnest of God's Favour, but of his Just Wrath and their Damnation. &c.

2. Those that will not be reconciled to their Enemies, shall not be admitted to the *Sacrament*.

3. Yet *Excommunication* is never formally practised in the Church of *Zurick*; but instead thereof, the Ministers are commanded by the Higher Power, and by the Synod, to rebuke and warn notorious Sinners both publickly and privately; and if they continue, after their third Warning, in their Ungodliness (as *Swearing, Drunkenness, &c.*) then they are to inform the *Governours* and *Presidents* of the respective Counties of that *Caution*, who issue *Warrants* for apprehending of them and putting them in *Prison*; where they are fed with Bread and Water until they become other Men, at least in outward behaviour.

4. But as to Fornicators, Adulterers, Thieves, &c. there needs no such warning of the Ministers; for such, upon Conviction, are apprehended by the Subordinate Magistrate, and punished accordingly.

5. Blasphemers are, without any Mercy, put to Death.

6. No Gentleman (or Lady) of what Quality soever (except a Foreigner) dares communicate in a coloured or modish Apparel, but in a modest black Suit, with a black Cloak, a Bonnet, and a Band: The Women are to use always to Church only Black, without Laces, Gold, Silver, &c.

Their Matrimony.

1. The Minister, after Sermon, and the ordinary Service ended, coming down from the Pulpit, with his Back towards the Quire, and his Face to the People, kneeling on the lowest step, saith, *In the Name of God, Amen. This is to let you know, that these two honest Persons N. N. here present, intend, &c. If therefore any Person, &c.*

2. After a short silence, and none protesting against the Marriage, he reads the Gospel, Matt. 19. v. 3, &c. adding, *Believe these words of God, and consider that God hath joyned you together in the blessed State of Matrimony, &c.*

3. With his right hand taking the right hands of the Bridegroom and Bride, he asks, *N. Desirest thou for God's sake to take N. for thy Wife in Holy Matrimony? Then say Yes.* And in like manner he asks the Bride.

4. He binds their right hands together, saying, *This ratifie God the Father, the Son, and the Holy Ghost. Amen.*

5. Then taking off his right hand, he saith, *Thou Husband oughtest to maintain, protect and love thy Wife, as Christ loved his Church, &c. And thou Wife, so love, and so obey thy Husband, Head and Master, &c. and afterwards to both together.*

6. Then after an Exhortation of the People to Prayer, bidding them say after him, *O Almighty God, who in the beginning of thy handy-works didst create a Man out of the dust of the ground, &c.*

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Our Father, &c. he Blesses them, and bids them depart in Peace.

Observe. 1. No Minister dares marry any of another Parish, without a License and Approbation of his Pastor.

2. —Nor without consent of the Parents.

3. —Nor without Publication in Church some Sunday morning.

4. If Parents will not give their free consent, both Parents and Persons are to be cited before the Matrimonial Court (consisting of the Antistes, or Arch-deacon, and the prime of the Clergy, &c. sitting at Zarisk every week) where, if the reason alledged be Immoralities, the Marriage is stop'd; but if smallness of Portion or Joynure, tis declared valid.

5. No Divorce, except in case of Adultery, or one of the Parties turning Papist, and repairing to a Cloister or Monastery.

6. The Bride, during the Solemnization of the Marriage, and some days after, both in the Church and at home, wears a Chaplet or Garland, made of Marjoram, Rosemary, &c. and embroidered with wreathes Gold and Silver Laces, and set in Pearls and Granates, &c. as a Token of her Virginity and Innocency. But if with Child before Marriage, by a strict Law it is forbidden; and the Bridegroom, instead hereof, is fined to pay a considerable Sum of Money unto the Matrimonial Court.

Their Funeral Service.

1. The Relations and Friends are invited to come between three and four a Clock afternoon.

2. At that precise time, the Men place themselves without the Door of the House, standing in rows against the Walls; the Women in the Mourning-house, &c.

3. Then

3. Then the People who are invited come, and joining their hands to some of the nearest Relations, say, The Lord comfort you in your Affliction; and then turn back and joyn in some row.

4. The Corpse presently after four a clock is carried to the Grave, the People going into Church.

5. Then the Minister in the Pulpit, or at the Font, saith, *Dearly Beloved in Jesus Christ wherefore the Almighty and Merciful God hath taken out of this Thraldom, and called to his Fatherly Mercy and Glory our dear (Brother, &c.) N. N. and you have been pleased to accompany him to the place of Burial—wherefore the nearest Relations N.N. (naming them) of the Deceased, render you their most humble Thanks, &c.*

6. Then he concludes with a pretty long Prayer, wherein he gives Thanks to God, for delivering this their fellow-member out of the Thraldom of this Transitory Life, and having through Christ, made him partaker of his Everlasting and Heavenly Kingdom, &c. and so ends with a Benediction.

7. Every one makes some silent Prayer by himself, and then every one goes to his own home.

Note. 1. A Son or Daughter Mourns two years for their Parents, in wearing black Apparel and a Bonnet: The Parents one year for a Child.

2. Those that are dead-born are buried in private, without this Service.

3. *Feloes de se*, by the Hang-man in a place appointed for Malefactors. *Mr. Wendlly's Liturgia Tigurina.*

2. In France.

1. Their Doctrine is contained in the 40 Articles of their Confession of Faith, and agrees with that of the Church of England.

2. Their Government was Presbyterian; and tho they humbly confessed that Form, not the same which was instituted by Christ and his Apostles; yet they conceive it not altogether contrary to the intention of Christ; their circumstances not permitting them to have that which is truly Divine and Apostolical. They are not against Episcopal Government.

3. They have a *Liturgy*; Baptism and the Lord's Supper, and also Marriage, are celebrated with a set Form.

4. They have a *large Catechism*, of which they give an Exposition on *Sundays* in the afternoon.

5. Their way of Worship is thus, for the *Morning*.

1. The Reader reads some Chapters.

2. --Calls for some Psalms to be sung.

3. He reads the 10 Commandments.

4. The Minister in the Pulpit reads out of the Common-prayer-book one sentence of Scripture, with a short Exhortation to the People.

5. Then follows a Confession.

6. Then the Minister calls for a *Psalms*.

7. Afterwards a short Prayer in a Form left to his own liberty, which is always the same, except on extraordinary occasions.

8. A Sermon.

9. The Minister Prays again out of the Book, for about a quarter of an Hour, *viz.* for forgiveness of sin, for all Princes, especially their own, and the Royal Family, for the Ministers of the Church; and in especial manner, for those that are dispersed under the Tyranny of Antichrist; and lastly, for the present Assembly.

10. They conclude their Prayers with the *Lord's Prayer*.

11. Then they Rehearse the Creed, and sing a Psalm, most commonly the 117. and dismiss the People with the Blessing, *Numb. 6. 24.*

The *Afternoon Service* is the same, except that instead of Reading the Commandments, they Sing them,

6. They

6. They receive the *Lord's Supper* standing ; during the Administration, Chapters are Read, and Psalms Sung, till the Holy Ceremony is over ; and then, instead of the 117th Psalm, they sing the Song of *Simeon*, kneeling.

7. *Baptism* is administered in the Church ; and the People strictly forbid to depart till the Solemnity is over. The Father promises to take care of his Child ; but the same is required of a Godfather and Godmother.

8. No *Marriage* is solemnized without an antecedent Publication of the Banns.

9. They say Prayers in their Families, which they conclude with the *Lord's Prayer*, *Creed* and *Blessing*, morning and Evening.

10. They bleis their Meat in the Name of the Father, Son and Holy Ghost.

11. They Excommunicate all scandalous and notorious Offenders, and admit them not to the Sacrament, till after a publick Confession, Mr. *Jamard Vic. of Arundel in Sussex.*

3. In England.

I need not to say, what their Doctrine, Discipline or way of Divine Worship is ; the *Assembly's Catechism* giving a sufficient Account of their Doctrine, and the Directory of their Discipline and Worship.

And besides this Book being in the *English Tongue*, primarily and chiefly for the use of *English-men*, it will not be hard for any *English-man* to inform himself by a personal acquaintance and conversation with them.

4. In Scotland.

1. Their Doctrine is mostly agreeable to that of the *English*, except that they hold the King inferiour to the Church, and consequently may be Excommunicated ; which, I think, (for I would

slander no party) is peculiar to them, and Fathered upon their Politicks.

2. Their Worship, thus,

1. A Psalm, two or three Verses,
2. A Prayer.
3. A Text and Sermon.
4. A short Prayer.
5. A Psalm, with *Glory to the Father, Son, &c.*

5. In *New-England*,

1. For morning.

1. A Prayer.
2. The Sermon.
3. A Psalm.
4. A conclusion, with Prayers for the sick, &c.

2. Evening.

1. A Psalm.
2. A short Prayer.
3. The Sermon.
4. A Prayer pretty long.
5. A Psalm again.
6. A conclusion by way of Prayer and Benediction, &c.

They have Sacraments every Month once.

APPENDIX.

COncerning Differences in the Church of Geneva, Dr. Burnet tells us— The middle way that *Amirald, Daille*, and some others in *France* took, in the matters that were disputed in *Holland*, concerning the Divine Decrees, and the extent of the Death of Christ, as it came to be generally followed in *France*: so it had some Asseerters both in *Geneva* and *Switzerland*, who denied the imputation of *Adam's sin*, and asserted the Universality of Christ's Death, together with a sufficient Grace given to all Men; asserting with this, a particular and free Decree of Election, with an Efficacious

ficious Grace for those included in it : These came to be called *Universalists*, and began to grow very considerable in *Geneva* : Two of the Professors of Divinity there being known to favour those Opinions; whereupon those who adhered strictly to the opposite Doctrine, were inflamed, and the Contention grew to that height, that almost the whole Town came to be concerned, and all were divided into Parties : But tho' the Party of *Universalists* was considerable in *Geneva*, it was very small in *Switzerland*, therefore some Divines there, that adhered to the old received Doctrine, drew up some Articles, in which all these Doctrines were not only condemned, together with some Speculations that were asserted concerning *Adam's* immortality, and other qualities belonging to the State of innocence ; But because *Capel* and some other Criticks had not only asserted the Novelty of the Points, but had taken the liberty to correct the reading of the Hebrew, &c. They condemned all Corrections of the Hebrew Bible, and asserted the Antiquity of the Points, or at least of the Power and reading according to them, obliging all such as should be admitted to the Ministry to sign, *sic sentio* ; so I think. Thus at *Bern*, *Zurich* and *Geneva*, Dr. *Burnes*'s Letters.

Independents.

The Tenets of the Independents, are as follow.

1. They hold, That particular Churches, associated for personal Communion, are of Divine Institution.
2. That particular Churches ought to have a proper Exercise of Discipline amongst themselves.
3. That none but free Consenters should receive the Sacrament, nor be related to the Pastor, as his Flock.
4. That

4. That the rest should live, as Catechumens, in Peace.
5. That the Church of *England* is no True Church.
6. That Parish-Churches are no True Churches.
7. That Parish-Ministers are no True Ministers, if Ordained by *Diocelans*, and not chosen by the People.
8. That Ministers and People must gather Churches, that are purer, and set up purer Discipline; whatever Rulers say, or do, or themselves suffer by it.
9. That no prohibition of the Magistrate will warrant a Minister to forbear his Office. Mr. *Rich. Baxter.*

Mr. *Rosse*, and others, give a larger account of their Opinions, but these being all that they have of late Years contended for, and being of late, at least in part, reconciled to the Presbyterians, I forbear to ascribe any more to them.

Anabaptists.

Their Doctrines are, as follows.

1. They condemn Infant-Baptism.
2. They condemn Tithes, and forced Maintenance of Ministers.
3. They allow not, as lawful, Swearing before a Magistrate.
4. They condemn Magistracy it self, as unlawful among Christians.
5. They say, That humane Learning is unnecessary in a Minister.

These are commonly professed by them to this day: They who would know more, may read Mr. *Rosse*, *Pugger*, &c. I forbear at present to tax them with the Doctrine of *Community of Goods*, and

and some other Doctrines; which, as the case now stands with them, are laid asleep, and not asserted or owned by them.

Quakers.

1. *Their Tenets.*

1. They deny the *Scriptures* to be the *Word of God*; but yet grant them to be an holy Declaration of the Word of God, and of the Rule and Guide in Matters of Salvation.

2. They hold, That the Spirit which leads into all Truth, is the great Evangelical Rule of Holy Living.

3. That *Christians* ought now to expect inward Revelation from the Spirit of God.

4. That Forms of Prayer are not to be perpetuated in the Church.

5. That Baptism, by Water, is not Christ's Ordinance.

6. That the Lord's Supper is unnecessary to the Regenerate, because *Christ is come* to them, *viz.* by his Spirit.

7. That Swearing before Magistrates is unlawful.

8. That all persons inspired may preach, tho' Mechanicks.

9. That Errors and Vices do un-minister Men.

10. That the *Jewish-Sabbath*, being a Type of Spiritual Rest, under the Gospel; we are not now bound to any set Day, yet to some time of Divine Worship. *W. Penn, Esq;*

See more in Mr. *Rosse's View of all Religions, &c.*

2. *Their Divisions.*

In *England* they are divided, especially in two Parties; such as follow Mr. *Mead*, who is accounted

set the most rational and moderate, and such as adhere to Mr. Penn. In *Pennsylvania* we have had lately an account of greater Divisions; some of them being charged by others, with damnable Heresies and Doctrines of Devils, &c. in a Book intituled, *The Plea of the Innocent*, &c.

I take them for a Branch of the Old Anabaptists, which sprung up in *Germany*, upon the Reformation, though they made no appearance in *England*, till the time of our Civil Wars, about the Year 1644. and then were assisted (at least) by some Priests of the Popish Seminaries, in dispute; as were also several other Sects, which then sprung up amongst us. See *Du Moulin's Philan. Angl.* &c.

Mahometans.

1. *Creed.*

The first Chapter of the *Alcoran* is, as it were, the *Mahometan's Creed*; and 'tis called the *Mother of the Book*, containing the Words of *Mahomet*; for the rest are all deliver'd as the Word of God, he being induc'd as Speaker. Which first Chapter is this Sense:

In the Name of God, gracious and merciful: Thanks be unto God, the Lord of the World, merciful, pitiful Judge at the Day of Judgment. We pray unto thee; we trust in thee: Lead us into the right way, the way of them whom thou hast chosen, not of them with whom Thou art angry, and of the Infidels.

Out of the *Alcoran* may be collected more of their Faith, as thus:

1. God is One, necessary to all, incorporeal, neither begetting, nor begotten; the Creator, long-suffering,

Suffering, searcher of the Heart, true; that he hath no Son, needs nothing.

2. That Christ is the Son of *Mary*, (the best of Women) the Prophet of God, begotten by the Spirit of her, in the shape of a Man: Christ was not slain by the Jews, but one like him:

3. Their Law is to be propagated by the Sword: Of the twelve Months, four are to be consecrated to this warfare; they that refuse it, lose their souls. The Unbelievers, taken in War, that will not turn, must be killed, or made Slaves. Tis not lawful to dispute about the Law.

4. God made the World, and disposed the seven Heavens, and afterwards Man, like unto himself, and breathed into him his own Soul (a portion of it.) That the Angels being commanded to do reverence to *Adam, Beelzebub* refused, and was therefore damned.

5. There is a Paradise and Hell, but of sensual Pleasures and Torments.

6. *Mahomet* is the Seal, and last of the Prophets; to whom it was lawful to lie with all Women, even Aunts and Kindred, &c.

7. There shall be a Resurrection, proved by the story of the 7 Sleepers, who slept 360 Years.

2. *Moral and Judicial Precepts and Prohibitions.*

1. Prohibitions.

1. Abstain from Swines-flesh, Blood, that which dies alone, and that which hath the Neck cut off.

2. From Wine and Women, more than their own Wives or Women.

3. Working on *Friday*, at Prayer-time.

4. Games of Chesse, Scails and Tables.

5. Marrying with Men or Women, of another Law.

6. Marrying with Mother, Daughter, Sister, Aunt, Niece, Nurse, &c.

7. Swearing

7. Swearing rashly, and For-swearings.
 8. Usury, Lying, Injustice, &c.

 2. Precepts Affirmative.
 1. Pilgrimage to *Meccha*.
 2. Belief in GOD and *Mahomet*.
 3. Marry and Fight, for the encrease of Religion.
 4. Giving wealth to the Poor; Men, Slaves, Birds, Dogs.
 5. Praying five times a Day.
 6. Keeping *Lent*, one Month in the Year.
 7. Obedience to Parents.
 8. Keeping Friday Sabbath; *cum multis aliis*,
-

Mahometan Sects.

I. *Turks (or Arabians.)*

1. THE Turks pretend that *Abouleker* was the Successor of *Mahomet*, making his Genealogy thus; *Mahomet*.

I	<i>Abouleker.</i>
I	<i>Omar.</i>
I	<i>Osman.</i>
I	<i>Aly.</i>

2. The Turks are called *Sunni*, because they follow also *Counsels* of Devotion, besides the Commands of their Law. *M. de Thou.*

3. They

3. They call to Prayers from the tops of Towers.
4. In Praying, the Turks hold their hands one over another upon their Stomach.
5. Among the Turks for a Christian to dispute with them, is a Crime punishable by Death.
6. The Turks make God the Author both of Good and Evil.
7. The Turks say, the Law is Eternal.
8. The Turks teach, that God shall be visible to blessed Souls in his Essence.
9. The Turks say, *Mahomet*, when he received his Alcoran, was carried by the Angel *Gabriel* Body and Soul into God's presence.
10. The Arabians pray five times a day.

2. Persians.

1. The Persians leave out of *Mahomet's* Succession the names of *Abouleker*, *Omar* and *Osman*, affirming them to be usurpers only, and no rightful Successors to *Mahomet*; that *Aly* lawfully and actually succeeded him; making the Genealogy thus,

Mahomet.

Aly.

which *Aly* (say they) succeeded *Mahomet* both in his Doctrine and Empire, and married also *Mahomet's* Daughter, who was also the first of the twelve *Imams*, and whose Interpretation of the Law they embrace as the Truest, and whose Sepulchre they visit, as the Turks the other three.

2. The Persians call themselves *Schiai*, because they think it enough to follow the Precepts of their Law; though sometimes they follow some of the Counsels too.

3. In *Persia* they call to Prayers three times a day, from Terraces not Towers.

4. The

4. The *Schial* in Praying hold not their hands on their Stomach, but laying down a little gray stone, which they always carry about them, every time they prostrate, lay their Foreheads on that stone (made of the Earth of *Keebleh*, where *Hussein* the second Son of *Ali* was killed.) *M. de Thro.*
5. The Persians will suffer Christians to dispute with them about matters of Religion.
6. The Persians make God Author of Good only.
7. The Persians say, only God is Eternal.
8. The Persians say—he is visible only in his Effects and Attributes.
9. The Persians,—that he was carried only in Soul.
10. The Persians pray but three times a day, Morning, Noon and Night; no, not upon *Fridays*.

The Persians have translated the Alcoran into the Persian Tongue with an interlineal Translation word for word; for Turk and Persian both believe, that that Book cannot be explained in any other Language but Arabick.

Subordinate Sects.

Dervises.

They go about begging *Alms* in the name of *Ali*.

They wear two Sheep-skins, dried in the Sun, the one hanging on their Back, the other on their Breast; the rest of their Body naked; their whole body shaved, Head bare, Temples burnt with a hot

hot Iron ; Rings with precious Stones in their Ears ; and a knotty Club in their Hand.

They are desperate Assassins, Robbing and Murdering on occasion.

They eat of an Herb called *Afferad* or *Mastach*, which makes them Mad, cutting and slashing themselves, which makes them more reverenced.

On Friday after their Devotion, they drink of *Afferad*, and Sing and Dance about a Fire like mad, &c.

See more in the sequel of this Book.

Imailer.

The *Imailers*, or *Religious Brothers of Love*, have for their *Habit*, a long Coat of a Violet colour, without Seam, girt about with a golden Girdle, at which hang silver Cymbals which jingle as they go.

These, with a *Book* in their Hand of *Love-Song*, go about Singing, and receive Money for their Songs, and are always bare-headed, wearing long Hair, which they curl.

They are worse than Beasts in their Lusts, sparing neither Women nor Boys. *Rosse*.

Calender.

The *Calenders* profess perpetual *Virginity*, and have their own peculiar Temples or Chappels.

They wear a short Coat of Wooll and Horse-hair, without Sleeves.

Their Hair is short ; Felt-hats on their Heads, from which hang Tufts of Horse-hair about a hand-breadth.

They wear Rings in their Ears, and about their Necks and Arms ; and in their Yard an Iron or Silver Ring, whereby they are forced to live chastly.

They go about reading certain Rhimes or Ballads. *Rasse.*

Torlaques.

The *Torlaques* are cloathed as the *Dervises*, but wear also a Bears-skin instead of a Cloak,

They go bare-headed, and shave; anointing their Heads with Oil against the Cold; and burn their Temples against Delusions.

Their Life is Beastly and Beggarly, begging in every corner, Robbing and Plundering in desart places, by a Pretence to Palmestry, picking silly Womens Pockets whilst they are looking in their Hands, &c. Given to Sodomy and all Uncleanness.

They have commonly an old Man with them, whom they worship as their Prophet, who, where they cannot get Money, prophelieth Destruction against the House, on purpose to terrifie, &c.

Other Promiscuous Sects.

There are many other Sects among the *Mahometans*, concerning which I can meet with no distinct and sufficient Information: Nor is it a matter of any great Moment, if I give but a defective account of them, being as Ineonsiderable for their Worth as our Highway-men or Gypsies amongst us; excepting that some of them are more Innocent and Charitable: However it be, they are by Profession Religious.

Some going naked, except their Privities, Summer and Winter, cutting and slashing their Bodies to shew their Patience.

Some

	Poverty, enjoying nothing.
	Abstinence, Eating and Drinking little.
	Perpetual Silence, &c.
	Solitude, avoiding all Society.
	Revelations, Visions, &c.
Some professing	Contemplation, with Feathers on their Heads.
	Obedience, with Rings in their Ears.
	Voluntary Servitude, with Chains on their Necks and Arms.
	Hospitality, giving Pitchers of Water to the thirsty Traveller.
	Some dwell at the Graves of the Dead, living on what People will give them.

Some are *Antinomians*, affirming that there is no use of the *Law*, but that Men are Saved by *Grace*.

Some are for Traditions and Merits, addicting themselves wholly to Meditation, Prayer, Fasting, &c.

Some affirm, a Man may be Saved in any Religion, and therefore make no scruple to go into Christian Churches, to sign themselves with the Cross, and besprinkle themselves with Holy Water. *Rosse*.

Ancient Heathens.

Pythagoreans.

1. Their Author was *Pythagoras*, who set up a new Philosophy in *Italy*, about A.M. 3513.
V.C. 213.

2. Their *Dogmata*, or Religious Sentiments.
 1. They held, that Souls were Immortal.
 2. They asserted a Metempsychosis or Transmigration of Souls.
 3. They maintained a strict Conjunction amongst themselves, and a Community of Goods.
 4. They abstained from eating of Flesh and Beans. See *Hierocles*.
 5. Their first Lesson was to learn to be silent.

Platonicks,

1. Their Author was *Plato* (*Suavissimus ille Socratis Cygnus*, saith the Learned *Vossius*) who was born A. M. 3623. U. C. 322, who set out his Philosophical Studies with an admirable Eloquence, and excelled in all kind of Learning.

2. Their *Dogmata*.

1. That there was one Supreme God; but besides him two sorts of Gods, to whom they ought to do Sacrifice, *Demons* and *Heroes*.
2. That there was an *Idea*, which he made to be a fifth cause.
3. That the World had a Beginning.
4. That the end of Philosophy was, to be made like unto God.
5. That there was a Pre-existence of Souls. *Max. Tyr.*
6. That Knowledge is only Remembrance, (*viz.* of what our Souls knew in their State of Pre-existence.)
7. That an Injury is not to be returned.
8. That God is not to be prayed unto.
9. That Images are to be dedicated to the Gods.

Peripatetics.

Their Author was Aristotle, that Prodigy of Wit, who (if ever any Man) had Nature at his beck, Plato's Scholar and Adversary, and Alexander's Tutor; born as *Stagira*, A. M. 3670000.

Their Dogmas were these, I thinke.

1. Here, I confess, I have little to say, Aristotle being a great Philosopher, but little Divine, having an Eagle's Eye in the Disquisition of Nature, but a very Buzzard in Spirituall; insomuch, that it would tempt one to Father *Religio Medicis* upon him. He held, that the World had no beginning.

Cicero. Tusci.

2. Yet that the Gods were the Governors of it. *Cicer. de Nat. De.*

3. That the Soul was *Eternall*, a continual and everlasting Motion.

4. Sometimes he makes,

1. The Mind
2. The World
3. The Heart of Heaven

God, or.

5. That all things, which are according to Nature, are Good; those which are contrary, are Evil; that Riches were Good.

6. That Virtue is to be desired and Valted above all other things.

*Philosophers.**Epicureans.*

1. Their Author was *Epicurus*, born at *Athens*,

A. M. 3711.

2. Their *Dogmata*, or Sentiments were,

1. That all things had their beginning from Atoms, by a Fortuitous concourse of them.

2. That all things were govern'd by Fate and Fortune.

3. That God neither troubled himself, nor others with any business.

4. Yet that the Nature of the Gods was so excellent, that it should of it self allure a Wise man to a Religious Veneration. *Cicero.*

5. That Souls perished with their Bodies, *Vossius.*

6. That Sense was the Rule, by which we ought to make a Judgment of things.

7. That our Felicity consists in Pleasure.

Cynicks.

1. Their Author was *Antisthenes*, who was Master also to *Diogenes*.

2. Their Sentiments.

1. That there were many Popular Gods ; yet but one Natural, the maker of all things.

2. That the end of *Cynicism* was, *Vivere ex Virtute.*

3. That Impiety was to be avoided, Frugality to be embraced.

4. That

4. That men were to be bluntly rebuked.
3. That Filthy things were to be expressed in their own Names (without regard to modesty.)
Cicero Offic.

Stoicks.

1. Their Author was *Zeno Cisticus*, born *A. M. 3790.*

2. Their Sentiments.

These differed not much from the *Cynicks*, and had some Communion with the *Academicks*.

1. They placed Happiness in Virtue alone.
2. They commended *Affection* much; *Zeno* himself being a Pattern of that Virtue, by which he is said to have lived without Sickness to the ninetieth year of his Age, *Vossius*.
3. They wore long hair, from whence that Phrase in *Juvenal, Crise Stoicks.*

Some of the *Stoicks* thought all should be burnt to Ashes, and then would follow an immediate Restoration of all things.

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APPENDIX.

Concerning the Vaudois.

1. *Their History.* A considerable part of *Italy*; especially the Seven Provinces of *Liguria*, *Aemilia*, *Flaminia*, *Venetia*, The *Alpes*, *Cottian*, and *Greek*, and *Rhetia* (whereof *Milan* was the Capital City), were govern'd by a Lieutenant of their own. Here the Gospel being planted, flourished in *S. Ambrose's* time, and so continued down to the Reformation; save only that sometimes by the Embassies and Arts, Threats and Promises of the Church of *Rome*, their Pastors were prevailed with to make Retractations, and submit themselves for a while to the Papal Yoke. But they soon started back again, and the whole body of the people were never entirely reduced to this day: Yet bitterly reproached, and spitefully represented to the World, and confounded with the *Manichees*, *Cathari*, and the worst of Hereticks, on purpose to derive the greater *Odium*, and stroke of Persecution upon them.

2. *Their Names.* At first they were called *Patarines*, from a place called *Patria*, or *Patoria*; where, upon a difference with their Neighbours, they were feign to say *Mals* by themselves; afterwards *Subalpini* from the Countrey, *Waldenses* from *Valles*, *Waldenses* from *Waldo*, being an Eminent Man, and one that had translated the Scriptures into a known Tongue; and probably many of his disciples joyning themselves to this Church: *Lions*, the place of their abode, gave them the
Names;

(306) *The History of all Religions*

Name of Poor People of Lions, &c. *Albigenses.*

3. Their Country. First Italy, and the Country of Piedmont, Lombardy, France and Bohemia, whither they fled for shelter in the times of persecution, about A.C. 1200. *England, &c.*

4. Their Doctrines.

1. The Church of *Rome* is an Assembly of ungodly men; not the Church of Christ, but the Whore in the *Revelation*.

2. All sins reign in that Church.

3. That themselves are the true *poor in Spirit*, who suffer for the Faith, &c. The True Church of Christ.

4. That the Eastern Church doth not value the Church of *Rome*.

5. They despise all Ordinances and Statutes of the Church, as being too many and burdenome.

6. The Prelates are the *Scribes and Pharisees*.

7. None in the Church ought to be greater than other.

8. None ought to kneel to a Priest. *See thou do it not.* Rev.

9. Tythes are not to be given to Priests; nor the Clergy ought not to enjoy any Temporal Possessions, Prebends, *Regalid*, &c.

10. Neither Land nor People ought to be divided into Parishes.

11. They condemn Monasteries, all the Sacraments of the Church of *Rome*.

12. They were against Swearing, &c. But these are accounted to us, by Authors of the Roman Church, with so much malice and confusion, that tis not easie to believe any of their Reports. They had indeed a mixture of Error with their substantial Truths; which is capable of Apology.

13. Their Conduct of Life. They were orderly and modest in their manners and behaviour; avoiding all Pride in their Habits, wearing neither very rich Cloaths, nor over mean and ragged ones; they kept up no Trade to avoid Lies, Swearing, and Deceit; but enly lived by the Labour of their hands,

as Handy-crafts men and Day-labourers ; and their Teachers were Weavers and Tailors ; they did not heap up Riches, but were content with Necessaries ; they were also very Chaste, sparing and very temperate in Eating and Drinking ; not frequenting Taverns or Ale-houses ; nor going to Balls or other Vanities, abstaining from Anger ; when they workt, they either Learned or Taught ; and therefore Prayed but little : They Hypocritically went to Church, Offered, Confessed, Communicated, and heard Sermons to catch the Preacher in his Words. [Observe, this Character is given them by an Adversary, an Inquisitor, who wrote in the 14th Century.] In like manner their Women were very modest, avoiding Back-biting, Foolish Jeasting, and levity of Words, and abstaining especially from lies and swearing ; not so much as making use of the common Affeverations, *In truth, for certain, &c.*

6. Their Worship and Behaviour, from the afore-said Anthor.

They kneel down upon the ground, before a bencch, or the like, and continue thus in all their Prayeis in silence, as long as one might repeat a *Pater-Noster* 30 or 40 times, and conclude their Prayers by repeating the word *Amen* several tunes ; and this they do every day very Reverently, amongst those of their own Perswasion, without the company of any Strangers, before noon, after noon, and at night when they go to bed ; besides some other times, as well in the day, morning and at night ; they say, teach, nor have any other Prayer besides *Our Father*. They do not look on the Salutation of the Angel to be a Prayer, nor the Apostle's Creed ; and say that these were introduced by the Church of *Rome*, not by Christ. However they have drawn up a short draught of the seven Articles concerning the Godhead, and as many concerning the Human Nature, the Ten Commandments, and the seven Works of Mercy, which they lay and teach, and boast much of them,

and

and readily offer themselves to Answer to any one that demands of them a reason of their Faith. Before they set themselves down to Table, they bleſſ it, ſaying, *Bleſſ the Lord. Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us Our Father, &c.* After which, the Eldeſt of the Company faith, in the Vnlgar Tongue, *God who bleſſed the 5 barley Loaves and 2 Fishes in the Desart before his Disciples, bleſſ this Table, and that which is upon it* (and then make the ſign of the Croſs) *in the Name of the Father, Son and Holy Ghost.* Amen. And when they riſe from Table, after Dinner, or Supper, they give Thanks thus, the Eldeſt in the Vulgar Tongue repeating the Doxology, ſet down in the Revelation, *Blessing and Glory and Wisdom and Thanksgiving, Honour, Power and Might;* be ascribed to God alone, for ever and ever, Amen. And then adds, *God render a good reward, and a plentiful return to all those who are our Benefactors;* and the God who hath given us Corporal food, vouchſafe us also the Life of his Spirit; and God be with us, and we with him always. Amen. Also when they bleſſ the Table, and when they return Thanks, they fold their Hands together, and lift them up towards Heaven. And after Dinner, and they have returned Thanks and Prayed, as before, they Preach, Teach, and Exhort according to their way and Doctrine.

They who would know more, may read Arch-bishop Uſher, *Morland,* Dr. Alix, out of whom I have in great haſt Extracted this ſhort Account; rather to give an edg, than ſatisfy the Appetite of my Readers.

Place these Two Leaves before the 2d Part.

THE
HISTORY
OF ALL
RELIGIONS
In the World, &c.

PART II.

I. Knowledge of God,

Jewish.

Mimonides acknowledges God to be incorporeal and incomprehensible. Dr. Tenison.

Esdras appointed the People to meet three times a week to be taught the Law; because in the desert of *Sur* they wandered three days without water, i. e. the Law. *Res.*

Chri-

Christians.

S. *Augustine* was inflamed with a desire of Wisdom by reading *Cicero's Hortensius*; That Book (faith he) changed my Affections, and turned my Prayers to thy self, O Lord, and made an alteration in my wishes and desires: All vain hope grew low in my esteem on a sudden, and I long'd for the Immortality of *Wisdom* with an incredible heat of mind.— How did I burn, my God, how did I burn with a desire to fly from Earthly things to thee, and I knew not, what thou wouldest do with me, for with thee is Wisdom.— I was delighted with this alone in that Exhortation, that he did mightily excite me with that Discourse, and inflame me, that I should love, seek after, and attain, and hold fast, and embrace, not this or that Sect, but Wisdom it self, whatever it was: And I did burn, and this only cooled me in so great a heat, that the Name of Christ was not there: For this Name, through thy Mercy, O Lord, I had suck'd into my tender Heart with my Mother's Milk—, and whatsoever was without this Name, tho Learned and Polite and True, did not wholly Ravish me, *Augſt. l. 3. Conf. c. 4.* *

Felix Africanus, Bishop, and his Associates, chose rather to give up their own Lives in the *Dioceſian* Perſecution, than the Copies of the *New Testament*.

Origen, when a Child, was very inquisitive into the hidden meaning of the Scriptures, and even tired his Father with asking questions; and afterwards never went to Meals, never to Sleep, without some part of the Scripture read, Dr. *Cave*.

John, an *Egyptian* Confessor, whom *Eusebius* saw and heard, tho his Eyes were out, and his Body mangled, would repeat any passages out of the *Old* and *New Testament*; whom I supposed, faith he, to be reading in a Book; till coming near,

I was

I was struck with great Admiration, *Idem.*

Theodosius the younger could exactly repeat the Holy Scripture in any part, *Idem.*

Nazianzen ptofelleth, he had willingly renounced all other things for the sake of this Book, *Idem.*

Gildas hath scarce one Paragraph in his Epistles unstored with Texts of Scripture, *T. Jones.*

K. *Alphonsus* read over the Bible 14 times, with Commentaries, such as his Age afforded.

Mr. *Bradford* never went to bed without his Book. *Fox, Martyrol.*

Heathens.

The more I study the Nature of God, and inquire what he is, the less I find : *The Saying of Simonides to Hiero of Syracuse.*

Know that it is the greatest Point of Religion about the Immortal Gods, to have right Opinions of them, that you may know that they are, and that they govern all things well and righteously, and that we ought to obey them, and acquiesce in all things that they do, &c. *Epicl. c. 38.*

Muscovites.

There are a great number of Monasteries, both for men and women in *Muscovy* of S. *Basil's* order ; but they have this common with all the *Muscovites*, that they can hardly write and read : Not one in ten can say the *Lord's Prayer*, much fewer the *Creed* and *Commandments*, D. of *Holstein's Emb. Travels*, p. 105.

Perians.

Persians.

The Audience being over—The King (of *Persia*) again sent for *Latin*, *Mariage*, and Father *Raphael*, and after a short discourse, having dismissed all but F. *Raphael*, he fell into a Dispute with him touching the Unity of the Divine Nature, the necessity of one Prophet, and how *Mahomet* was the Seal and Crown of all the Prophets: He seemed to admire that the *Franks*, who had the reputation of being People of Wit, and Discretion, could think that Jesus Christ was a God. *Tavernier's Collection of several Relations, &c.* p. 28.

Papists.

The *Venetians* are generally ignorant of the matters of Religion to a scandal, and they are as unconcerned in them as strangers to them. *Dr. Burnet's Letters.*

The great Libertinage that is so undecently practised by most sorts of People at *Venice*, extends it self to the Clergy, to such a degree, that tho Ignorance and Vice seem the only indelible Characters, that they carry generally over all *Italy*, yet those appear here in a more conspicuous manner, than elsewhere. *Idem.*

One of the chief Ornament of *Venice* was the famous Young Woman that spoke five tongues well, of which the Latin and Greek were two; she passed Dr. of Physick at *Padua*, was a person of such extraordinary Virtue and Piety, that she is spoken of as a Saint; she was of the Noble Family of the *Cornaro's*. *Idem.*

2. Love to God.

Christian.

From Syria even to Rome, I fight with Beasts, by Land, by Sea, Night and Day, bound with 10 Leopards (a guard of Souldiers,) — would to God I might enjoy the Beasts prepar'd for me; who, I wish, may make quick dispatch with me; v horn I will allure to devour me speedily; and if they will not, I will even force them. — Pardon me, I know what is best for me. Now I begin to be a Disciple of Christ. — Let Fire, Crois, and Troops of violent Beasts, and all the torments of the Devil come on me; that I may enjoy Christ. *Ignatius, in his Journey to Rome.*

My Love is crucified. The saying of *Ignatius*.

Two Loves make two Cities; the Love of God makes Jerusalem, the love of the World makes Babylon: Let every one ask himself what he Loves, and he will find of what place he is a Citizen. *Aug. on Psalm 64.*

He loves thee less, O Lord, who loves any thing with thee, which he doth not love for thee. *Idem. in Conf. 1.*

He that Loves not, doth not labour; for all labour is difficult to them who do not love: Only Love is ashamed of the name of Difficulty. *Ibid.*

The Love of God is never idle: *Operatur enim magna. Greg. in Ho.*

Our Soul is not more present, where it lives, than where it loves: *Ubi anima, quam ubi amat;* unless you suppose it to be more there where 'tis bound.

bound by necessity, than where it is carried freely,
Bern. de Pracep.

Love of God.

*Prior Deus dilexit nos, Tantus, tantum & gratis,
tantillos & tales. Bern.*

If you would be presently cleansed from Vices, enkindle in your self the Fire of Divine Love ; if you have perfectly tasted the sweetnes of the Divine Love, you will not care for temporal sweetnes. *Rabanus in quod. Serm.*

Wretched I, how much ought I to love my God, who made me, when I was not ; Redeemed me, when I was miserable ! For I was not, and he made me of nothing ; not a Stone, not a Tree, not a Brute ; but he would have me to be a Man ; he gave me Life, Sense, Discretion ; brought me out of Exile, Redeemed me out of Bondage, called me by his Name, that his Memorial might be always with me ; he anointed me with the Oil of Gladnes, with which himself was anointed ; that I might be anointed from the Anointed, and called a Christian from Christ. *August. de Sp. & An.*

I have loved thee, O Lord, not with a doubtful, but certain Conscience : Thou hast smitten my Heart with thy Word, and I have loved Thee. The Heavens and the Earth, and all things therein, cry unto me, that I should love thee. Neither do they cease to speak unto All Men, that they may be inexcusable. *Idem in l. Conf.*

If Souls please thee, let them be loved in God, for they also are Mutable, but fixed in Him ; they are established, otherwise they would go and perish ; therefore let them be loved in Him, and draw them, with thy self, to Him, as many as thou canst, and say to them, Let us love Him, let us love Him ; He made these things, and He is

not

not far off; for He did not make them, and go away; *Sed ex illo, in illo sunt.* Ibid. l. 4. v. 12.

Do not hide from me thy Face: Let me dye, truly let me dye, that I may see it: *Moriar, ne moriar, ut eam videam.* l. 1. c. 5.

What art thou to me? Have Mercy on me, that I may speak. What am I to thee, that thou shouldest command me to love Thee? and if I do it not, shouldest be angry with me, and threaten me with great misery? Is it not a small thing, if I should not love thee? Alas for me; tell me by thy Mercies, O Lord, my God, what Thou art to me? Say unto my Soul, I am thy Salvation. Speak so, that I may hear, &c. Ibid.

Galeatus Caracciola, Marquis of Vicum, the Pope's Nephew, upon his parting with his Friends and Family, his Lady and Children weeping and crying, and himself going to Geneva, as an Exile, had these words, *Let them be accursed, that prefer all the pleasures of this World, to one Hours Communion with Jesus Christ.* Anonym.

Joachimus Cureau, a German Physician, in the close of his Life, spake thus; *Come Lord Jesus, and let all that love thee say, Come; and he that loves thee not, let him be Anathema Maccinatha.* Thou knowest, I love thee; with thee I shall be beginning of this New-year. Mel. Adam.

Affiance in G O D.

Jews.

THE Jews still pray for the re-edifying of the Temple (with a still Voice, that none can hear) in these words: Let thy will be before thy Face, O God our Lord, Lord of our Fathers, that

that the holy House of thy Temple may be restored to our Days; and grant us thy Will in thy Law. And afterwards, rising, with great Joy and Clamour, they sing a Prayer of Praise in hope thereof; and sitting down again, they read a long Prayer, gathered here and there, out of the *Psalms*, and some whole *Psalms*, and part of *1 Chron. 30.* And lastly, the last words of *Obadiah, v. 21.* *The Saviours shall ascend into Mount Zion, to judge the Mount of Esau, and the Kingdom shall be the Lord's.* Which they speak in hope of the Destruction of the *Christians*, and their own Restitution; they proceed, singing, *And God shall be King over all the Earth; in that day, God shall be One, and his Name One, as tis written in thy Law, O God, bear Israel, God, our God, is One God.* And this word, *One* (*One,*) in the next Prayer they repeat, and resound for half an hour together, *One, One, One, &c.* Looking up to Heaven, and turning to the four corners of the World. *Purchas.*

Christians.

Luther, in great spiritual trouble, having writ about the Walls and Tables in his Study, in great Letters, *VIVIT*, (*He is alive*) to a Friend, demanding of him the Reason, replied, *Christ is alive, and if he were not, I would not desire to live one Hour longer.* Dr. *Bolton*, in his *Serm.*

Mahometans.

They look upon themselves as obliged to perform the inward acts of Faith; and account all Actions without Faith, as sins, without any Merit. F. *Simon.*

They commend nothing so much, as Trust in God, owning him for their only support. *Idem.*

Heathens

Heathens.

M. Antonius gave God thanks for his Assistance in the Government of his Will.

The Southern Americans, when they go to Wars, carry their Gods along with them, and ask Council of them for all Affairs. *Rosse.*

Obedience to His Laws.

Jews.

IN every Synagogue the Book of the Law is kept within a Chest, written on Parchment, in great Characters, and carried to and fro on two Staves, fastened to each end of the Parchment: The Book (which is the *Pentateuch*) is wrapt in Linnen, and covered with Silk, Velver, or Tissue: The two Staves are called the Trees of Life. When the Praeceptor brings forth the Book they all sing *Nam. 10. 35. Let God arise, and let his Enemies be scattered, &c.* After some Anthems are sung, one comes and kisses the Cloaths in which it is wrapt, and with a loud Voice blesseth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again; after that elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* When the Book is wrapt up again, all, both Young and Old, kiss it, touching it only with their two Fingers. And while it is carried back again, they all sing again,

Return, Lord, to the many Thousands of Israel.
Numb. 10. 36. Mr. Rosse.

Obedience to the Divine Laws.

Muscovites.

SOME *Lutheran* Divines in *Sweden* and *Livonia*, have made it a Problematical Question, *Whether the Muscovites were Christians or not?* The *Danish* Gentleman, who published the Embassie he was sent upon, into *Muscovy*, from *Frederick the Second*, gives the *Muscovites* a very true Character, in two Lines, when he says;

" They are subtle, over-reaching, humourous,
" self-willed, obstinate, insolent, and impudent,
" regulating their Realon according to their Pow-
" er; that they have shaken hands with all Vertues,
" to run themselves into all manner of Vice. *D.of*
" *H. Ambass. Trav.*

Ceylan.

A witty Man of *Ceylan*, and a good natural Philosopher, called *Alegamma Motjar*, having conversed with the *Jesuits*, and desiring to be a Christian, desired to know what *Jesus Christ* had done, and left in Writing; and having read over the *New Testament*, with that heed and study, that in less than six Months there was hardly a Passage, which he could not repeat; after which he desired to turn Christian, because he found their Religion such as *Jesus Christ* had taught; but only he wondered, *That they themselves did not follow his Example*;

ple: for that he never yet could find by his reading, that Jesus Christ ever took any Money of any body; but that they took all they could get, and never Baptized or Buried, unless they were well paid; but tho he started the Question, he was Baptized and became a Sedulous Converter of others, *Tavernier*, Part 2. l. 3. c. 3,

Love and Reverence to his Name, Word, &c.

Jews.

The Jews to shew their Zeal for the Law of God, wear the *Zizith* or *Fringe*, which is a square piece of Linnen-cloth (or Silk, &c.) with Fringes, worn next the Shirt, hanging down on the breast or Shoulders, &c. and account the right wearing of it, a keeping of the whole Law; and ascribe as many miracles to it, as the Papists to the *Cowl* of S. Francis. Women never wear it, Dr. Addison.

They have also scrawls of Parchment, *Phylacteries*, *Tephillin*, written with several sentences of the Law, and tied on the fore-head and left-arms, *Idem*.

They have a great veneration for the Law (viz. the five Books of *Moses*) never reading it, or taking it out of the Chest, but on Monday, Thursday and Sabbath-day;— After the Elevation of it, and its return from Procession, and being put in its coverings, all the Males in the Synagogue kiss it in order, as the Papists do the *Pax*. *Idem*. When they kiss it, they bless God for it; *Rosse*:

Tho the Jews (in *Barbary*) are not forbid the reading of the Bible ; yet the Vulgar upon pain of Excommunication must acquiesce in the sense of the Masters ; this was told as a Secret by *R. Aaron ben Netas.* Dr. *Addison.*

The Pentateuch is divided into 52 Sections, that so it may be read over in a year. See more in Mr. *Rosse.*

Swearing by God is a sufficient cause of Excommunication with the Modern Jews. Dr. *Addison*

Christians.

Nazianzen severely chides his dear Friend *Greg. Nyssen*, that rejecting the Holy Scripture (the most excellent Writing in the World) which he was wont to read both privately and publickly, he had given himself to the study of forreign and profane Authors. Dr. *Cave.*

Augustine (*Conf. I. 3. c. 5. & I. 7. c. 21.*) complains that at his first reading of the Sacred Scriptures, he despised them for the simplicity of their stile, not comparable to the Eloquence of *Tully* ; but afterwards being unsatisfied with *Tully* and *Plato*, greedily set upon *S. Paul's Epistles*, and thereupon became inflamed with a Love of Divine Studies ; yet in the reading of *Cicero*, he was not pleased, because he could not find the name of Christ there.

Blesilla, a devout Widow, weak and sickly, was never found without a Bible in her hand, *Hieron.*

Olympia Fulvia Morata, born at *Ferrara*, in a Letter to the young Princess of that place, she saith— (after getting out from the Idolatry of her own Countrey, &c.) “ It may seem incredible to “ you, what a change the Lord then made upon “ my Spirit, that former aversion I had to read the “ Scripture— was then turned to have it as my greatest delight and pleasure in the World, &c.

Anonymous.

Chry-

Chrysostome having Preach'd many Sermons against Swearing at *Antioch*, the people being weary, ask'd him, when he would leave Preaching ? To whom he Answered, when you leave Swearing : Would you have the Plaister taken away before the wound be Cured ?

Ancient Heathens.

Pythagoras (if he be the Author) in his Golden Verses, and *Iocrates*, &c. advise us to revere or be afraid of an Oath.

• *Mahometans.*

Mahomet the great, promising to his Soldiers the Spoil of *Constantinople*, swore by the *Turke* great Oath, *By the Immortal God, and by the 400 Prophebt,* by *Mahomet*, by his Father's Soul, by his own Children, and by the Sword wherewith he was girt, Knolles.

Persians.

The *Persians* are mightily addicted to ill Language and Cursing; but they never Blaspheme God; for if they shou'd hear one Swear, or wish themselves at the Devil, they would cry out in astonishment, *is not that fellow a fool, to give himself to the Devil, and renounce Paradise?* All their Oaths are, *Ser-azire-sha* (by the King's beloved Head) or *Erva Pigumbir*, (by the Spirit of the Prophet.) I remember, once at *Galata*, walking with some of the *French* Embassadours Servants, we saw two *Turks* at Cuffs : In the end after 1000 curses on one side, the other replied no more than this, I wish thy Soul may have no more repote in Paradise, than the Hat of a *French-man* hath in this world ;

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world ; alluding to our putting them off so often,
M. Tavernier, l. 5. c. 14.

Armenians.

At *Egmiasin* the Arch-bishop took the Book, wherein he had read the Gospel, and gave it the Patriarch, Bishops, and all the people to kiss. On the one side of the Cover of that Book, are two Relicks Enchased, which are cover'd with Crystal, M. Tavernier, l. 1. c. 3.

Perſians.

The Duke of Holstein's Embassador in his *Perſian Travels*, tells us,—Whilst I was viewing one of their Schools or Colleges, one of the Regents, who read publick Lectures, perceiving that I had caused to be Engraven on a Cane, which I had for a walking-staff, in *Arabick*, *Bismi Alla, rahman rachim*, i. e. In the Name of the Merciful God which shews Mercy ;— he desired me to bestow it on him, promising to give me a better : but finding some difficulty, he cut out the word *Alla* (God) and put it in a clean paper, saying the name of God should not be on a staff thrust in the dirt.

Muscovites.

Tho in their quarrels they seldom break out into horrid Oaths and Imprecations, yet upon Trivial occasions, especially in their dealings, they stick not to swear at every word, and have incelantly in their mouths their *Po Chrestum* (by Christ) making the sign of the Cros at the same time. Perjury is severely punish'd, first cruelly whipt, then banish'd, D. of Holstein's Emb. Trav. Amongst

Amonst the *Tartars*, when a person is dangerously ill, the *Moullah* comes with the *Alcoran*, which he opens and shuts three times, and lays it to his Face, and upon recovery, 'tis attributed to the *Alcoran*, M. Taver.

Mahometans.

The *Mahometans* never mention the Name of *Christ*, but with high Reverence and Respect.

In naming the name of *God*, they must bow, and add,— *Most high, blessed, mighty, &c.*— Of *Mahomet*, they must add,— *May God augment his Graces.*— Of other *Messengers*,— *God is satisfied with them.*— Of other *Doctors*— *May the mercy of God rest upon them.*

The great *Mogul* himself would speak most respectfully of our Blessed Saviour *Christ*, saith my Author.

If the *Mahometans* find a bit of Paper in the way, they take it up, and put it in some place of a Wall, because the Name of *God* is, or may be written in it: So that the holes of the walls are always to be seen stuck full of them; for the same reason, they use no Paper when they go to ease themselves: Yet for all this Reverence they swear by the Name of *God* at every turn, and speak not three words without an *Ullah*, i. e. by *God*, M. de Thevenot.

A sight, it is no less strange, than ridiculous, to behold the Honour they do unto the *Camel* at his return unto *Constantinople*, which carried their *Alcoran* (amongst a *Caravan* of many thousand Pilgrims, towards *Mecha*) crowding about him, as led through the streets, some pulling off his Hairs, and preserving them, as Relicks, some kissing, others with his Sweat besmeiring their Eyes and Faces; and at last cutting him into little goblets, and giving thereof to eat to their Friends and Families, *Sandy's Trav. l. 2.*

Modern Heathens.

The *Bramins* forbear Swearing and Blasphemy.
Sir Th. Herb.

The *Japanese's* hate Calumniators, Swearers and Gamesters. *Mandelslo.*

The *Gaurs*, when they put any one to their Oaths, Swear them before their Sacred Fire, for which they have a very great Veneration. *M. Tavernier.*

*Reverence to God's Name,
Swearing, &c.**Jews.*

THE Jews permit not their Children to use the name of God till seven years old, that they may retain a greater Veneration for that Holy and Reverend name; and therefore the first Salutations of Children are plainly, *May you have a good day, I wish you a good Sabbath, &c.* Dr. Addison.

The *Eccens* account every word they speak, of as much force, as if they had bound it with an Oath; and they shun Oaths worse than Perjury; for they account him a Liar, who needs to call God to Witness. *Joseph. de Bell. Jud. l. 2. c. 7.*

Christians.

Christians.

τῶς γα τὰ ἀποτον--- For how (saith St. Chrysostom) is it not Absurd, that a Servant should not dare to call his Master by name, or bluntly and ordinarily to mention him; yet that we slightly and contemptuously should in our Mouth toss about the Lord of Angels? — How is it not Absurd, if we have a Garment better than the rest, that we forbear to use it continually; but in the most slight and common way to wear the Name of God? *Dr. Barrow's Sermon.*

How grievous Indecency is it, at every turn to Summon our Maker, and call down Almighty God from Heaven, to attend our Pleasure, to vouch our idle Prattle, to second our giddy Passions, to concern his Truth, Justice, Power, in our trivial Affairs. *Idem.*

What Presumption is it, with unhallowed Breath, to vent and toss that Great and Glorious, Holy and Reverend, Fearful and terrible Name, of the Lord our God, the Great Creator, the Mighty Sovereign, the Dreadful Judge of all the Word? that Name which all Heaven with profoundest Submission doth adore; which the Angelical Powers, the Brightest and Purest Seraphim, without hiding their Faces and reverential Horrour, cannot utter or hear; the very thought whereof, should strike an awe through our Hearts, the mention whereof should make any Sober Man to tremble? *Idem.*

A good Man should τοῖς ἔργοις εὐεργέτην, and exhibit βίον ἀγίων: *Idem ex Clem. Al. Strom. 7. &c.*

Chrysostom preach'd many Sermons to the People of Antioch against Swearing; but they being weary of the Subject, ask'd, when he would leave off Preaching? To whom he answered, When you leave off Swearing: Would you have the Plaster taken

taken away before the Wound be cured? *Calamy a Fast-Sermon.*

The best way to attest the Truth of what is spoken, is to call God to Witness; this is the Form of Swearing which we Christians use. *Athan. Apol. ad Constant. Imp.*

St. Chrysostom saith, It was customary to come into the Church, and to Swear upon the Communion-Table, taking the Holy Gospels into their hands. *Dr. Cave.*

St. Basil exhorts them that had Sworn rashly, or in unlawful cases, to Repentance; appoints Perjured Persons Banishment from Communion eleven Years. *Idem.*

Vegetius (*de Re Milit. l. 1.*) a Heathen Author, living in the time of *Valentinian Jun.* sets down this as the Military Oath of the Christians — By God, Christ, and the Holy Spirit, and the Majesty of the Emperor. *Idem.*

Novatus taking his Followers Hands, wherein they held the Sacramental Elements—caused them to Swear by the Body and Blood of our Lord Jesus Christ, that they would not desert him. *Enseb.*

Pope *Pius* appointed forty days Penance with Bread and Water (and seven Years following) for a Perjured Person that was Free; three Forties (or Lents) Penance and lawful Holy-days for him that was bound. *Carrane. Decr. Pitt Pap.*

If any Swear by God's Hair, or Head,—if in Orders, let him be deposed; if a Lay-man, Excommunicated, &c. *Idem, ibid.*

Dr. *Taylor* to the Bishop of *London*, degrading him,—When the Bishop (according to the Formality) should have struck him on the Breast with his Crozier, and his Chaplains dissuaded him from it, because he would strike again: Yes, said he, by St. Peter will I, for it is the Cause of Christ. And again, to Mr. *Bradford* the same Doctor relating the Story, told him, I have floghtned the Bishop of *London*, for that his Chaplains

Iains thought I would have struck him, and by my Troth, quoth he, (rubbing his hands) I made him believe I would do so indeed. *Fox's Martyrol.*

Papists.

Bishop Bonner swore frequently by God, by St. Mary, by St. Augustine, by the Blessed Sacrament, *Allballowes*, by my Faith, Troth. *Ibid.*

Common Swearing among the Papists a venial Sin. *Ang. de Clavasio.*

Mahometans.

Vallabi or *Tallabi* (i. e. by God) a usual Form of Swearing among the *Mahometans*. About ten years ago, an *Arabian*, well known to me, *Ahmed Ibn Ali*, a *Sulienian*, was reproved by the Famous *Golins* for Swearing, took it well, and gave thanks for reducing him from that Pernicious and Damnable Custom. *Hottinger.*

Ancient Heathens.

*Οὐνος τιμωτούσιν. An Oath is a most dreadful thing. *Arist.*

Reverence an Oath. [Επειδή ομοίου] *Pythag. ad. Carm.*

The best way of observing an Oath is, if you neither use it frequently, nor rashly, nor in common matters, nor for the amplification of Speech, nor confirmation of a Relation, — but in things necessary and solemn, and when there is no other way to procure Credit, &c. *Hierocl. in Carm. Pyth. vid. Iocr. ad Demonic. Sect. 30.*

With the *Scythians* the Swearer's Punishment was loss of his Estate; with the *Persians* Bondage; with the *Grecians* cutting off the Ears; with the *Romans* throwing down a steep Rock. *Anon.* With the *English* now, Payment of one Shilling.

Praying unto God.

Jews.

THE *Jews* (in *Barbary*) resort to Prayer thrice every day in their Oratories:

1. At Sun-rising — for two hours together, which is called *Tephillah Sabarit*, or Morning Prayer.
2. About three a clock in the Afternoon, which is called *Tephillah Minscha*, or Evening Prayer.

3. After Sun-set, which is *Tephillah arvit*, or Night Prayer. These two last Services are not (both of them) above an hour long. *Dr. Adison.*

They pray also to the Angels in their Retirements, for the necessary Evacuations of their Body, thus, *Most Holy, and most Glorious Ministers of the most High, I beseech you keep, preserve and help me; wait till I come in and go out; for this is the Custom and way of all Men.* *Idem.*

There is an Universal Agreement among them, that they ought every day to say over a hundred Benedictions, *viz.* At washing in the Morning 23, at entrance into the Synagogue six, at putting on the *Zizith* one, at putting on the *Tephillin* one, at every one of the three Offices in the Synagogue eighteen, three after Dinner, two before Night,

Night, at going to sleep two, and as many at Dinner and Supper. *Idem.*

The Pharisees spent one quarter of the day in Prayer. *Dr. Hall.*

Christians.

St. James the Just went daily to the Church, and there kneeling on the Pavement prayed so that his Knees became hard and brawny as Camels. *Dr. Cave out of Euseb.*

Nazianzen saith, his Mother *Gorgonia* prayed so oft, that her Knees were hard, and did as it were stick to the Ground. *Idem.*

The Barking of Dogs, the Bellowing of Oxen, the Grunting of Hogs, pleaseth God better, than the Canting of Luxuriant Clergy-men. *Hibernic. ex August.*

Thou didst afflict me with Pain of the Teeth, and when it was so great that I could not speak, it came into my Mind, to admonish all my Friends present to Pray for me unto the God of all Health: And I wrote this in Wax, and gave it to them to be read: As soon as we had kneeled down, the Pain went away. — I was amazed, I confess, my Lord, my God, for I had never found any thing like it in all my Life. *August. l. 9. Conf. c. 4.*

Constantine the Great caused his Image in all his Gold Coins, Pictures and Statues, to be represented as a Person Praying, with Hands spread abroad, and Eyes lift up to Heaven. *Dr. Cave.*

Mr. *Ignatius Jurdaine Merchant*, was wont for many years, even to old Age, Winter and Summer, to rise between two and three a clock to his private Devotions, continuing there till six, and then proceeded to Family-Duties. *Clark.*

Myconius sending in a Letter to *Luther*, that he was Sick, not unto Death, but unto Life; *Luther* wrote to him again, that he prayed that he and others his Friends might survive him, and that

that he might not be left alone with his dry, exhausted and wearied Body, to combat with Devils here below, — *Hoc peto, hoc volo, & fiat voluntas mea. Amen.* which accordingly came to pass, for *Myconius* recovered of his Consumption, and lived six years after: Insomuch that *Justus Jonas* faith of *Luther*, *Potuit quod voluit*, *Fuller's Lives.*

Persians.

The *Persians* never undertake any thing, but they pronounce the *Bismilla*, (in the name of God,) and sometimes say *Behnam obuki namesch herez Tzanehaft*, i. e. in his Name, who is the Refuge and Protection of Souls: They express a great Attention and Devotion in their Prayers. I have seen them in their *Metschid* at *Ispahan*, when they had their Eyes so fastened on the Ground, or lift up to Heaven, that they would not take any notice of one. *D. of Holst. Emb. Trav.* p. 279.

Mahometans.

The *Mahometans* or Infidels of *Indostan* or *East-India*; whatever Impediments they have at home or abroad, they constantly Pray five times every day, *viz.* at six, nine and twelve in the Morning, and three and six in the Afternoon. The *Mogul*, the Prince himself, does so, and the meanest Shepherd that waits on his Flock in the Field; and if they can, they perform their Devotions in their *Moschits* or Churches. Most go to Prayers every day, at least to those of Noon, *Quindy* and *Akscham*.

A *Mahometan* told a Reverend Divine of *England*, Resident of the Great *Mogul's* Court, — There was, said he, a most Devout Mussel-man, who had his Habitation in a great City, where

Mahomet

Mahomet was zealously professed, who for many years together spent his whole days in the Mosquit, not minding the World at all, so that his Family was become very Poor ready to Famish.—He leaves them one morning in this low Condition, takes a solemn Leave of his Wife and Children, resolving for his part to go and Pray and Dye in the Mosquit, if no Relief came, and leaving his Family to Famish at home. But that very day there came to his House a beautiful young Man, (as he appeared) who gave to his Wife a considerable quantity of Gold, bound up in a white Napkin, telling her, that God had now remembred her Husband, and sent him his Pay for his Constant Pains in Devotions—&c. Her Husband, at his return at night, brought nothing—but a little Grit or Sand, which he opened to shew, and it was all turned into precious Stones, &c. the seventh part of which he gave to the Poor; (for said he) a Musselman is very Charitable—Adding, If we do not forget God, he will not forget us. This Story seems Incredible, but 'tis related by the nameless Author of *Indost.* and *E. Ind.*

The Moors (about *Fesse*) in the beginning of any Labour or Journey, looking up to Heaven, with a low Voice say, *Bismillah*, i. e. in the Name of God. *Morden.*

In passing by one another, they say—*Salem alleque*, Peace be with thee; at the hearing of one Sneeze,—God be your Keeper. *Idem.*

The Moors Pray five times a day, first about Noon, second, about three a clock, third, at Sun-set, fourth, a little within Night, fifth, a little before day in Winter. *Idem.*

When the *Mahometans* mount on Horse-back, Play or Eat,—they say *Bismillah*. *M. de Thev.*

In some parts of *Cathay* the Monks Pray on strings full of Nut-shells. *Rosse.*

Chinese, *Papists*, *Persians* and *Muscovites*, in Praying, use Beads, though not all, nor always.

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The more Puritanical sort of *Turks* have a *Tes-tach*, a kind of Chaplet, or String of Beads, consisting of 99 Beads, upon each of which they repeat certain words out of the *Alcoran*. *Tavern.*

In *Ceylon* also they pray on Beads. *Rosse.*

Gaurs.

The *Gaurs*, when they pray, tye a Handkerchief about their Mouths, as if they were afraid their words should mix with the Air, and receive any impurity. *M. Tavern. l. 4. c. 8.*

Persians.

The *Persians* cannot say their Prayers when they have any Gold about them; *Idem. l. 5. c. 10.* and therefore they never wear Jewel, or Ring of Gold, because it would be troublesome to pull 'em off, and lay them up so many times a day.

Muscovites.

They, in their Prayers, consider the Virgin *Mary*, the *Evangelists*, *Apostles*, and an infinite number of other Saints, not only as simple Intercessors, (as the most intelligent affirm) but also as Causes and Co-operators of their Salvation. There is no *Muscovite* but gives his Saints, and their Images, the honour due only to God. *D. of Holst. Ambass. Trav.*

Abyssines.

They pray for the dead, e. g. *Remember, Lord, the Souls of thy Servants, and our Father, Abba Matthew, and the rest of our Fathers, Abba Salama,*

tim, and Abba Jacob, &c. And again; Remember, Lord, the Kings of Etniopia, Abreha, Atzebs, Caleb, and Gebrak Meschah, &c. Release, O Lord, our Fathers, Abba Antony, and Abba Mancarius, &c.

From whence it may be fairly Justified, That they admit *Purgatory*; which yet in words they constantly deny. But through Simplicity and Ignorance, they are not constant to themselves; for at another time they implore the Intercession of the same Souls. *Job Lindolph.*

Armenians.

The *Armenians* pray not for the dead, imagining, that till the general Day of Doom, they are without either Joy or Torment. *Sir Tho. Her.*

So soon as the *Armenians* discover the Mountain *Ararat*, they kiss the Earth, and lifting up their Eyes to Heaven, say their Prayers. *M. Tavern.* Book 1. c. 4.

Calvinists.

Corderius taught his Scholars to pray twice or thrice every day, besides their Prayers at rising in the Morning, and lying down at Night; and also, constantly at Meat: And, moreover, advised them sometime to retire by themselves, to secret Prayer. *Corder. Collo:*

Papists.

Margaret of Valois, not long since Queen of France, built her a Chapel, provided her Chaplains, and large Endowments for them; that so, perpetually, day and night, every hour successively, without intermission, by some one or other, there might intercession be made to God for her;

unto the World's end; (a thing which her self had little thought of in her life-time, as having other business to think on.) Mr. John Hales.

Formosa.

After the Priestresses (*Juibr*) have fed heartily on the Offerings, they proceed to Prayer, which is long, joyned with several distracted motions of the Eyes, till falling to the ground, they make dreadful cries and shrieks; then lye immovable on the ground extended, saying, in this posture the Gods communicate their mind to them; then they get up to the top of the Pagod, and walking from one end to the other, pray again; then strip stark naked, shew their privy Parts to their Gods, striking them with their hands, then call for Water to wash themselves, in the Face of the Congregation. *Ibid.*

Jews and Greeks.

Neither Jews nor Greeks use the posture of Kneeling in Prayer.

Praising of Him, Singing Psalms, &c.

Jews.

THE Jews, at the pronouncing of *Holy, Holy, Lord God of Sabath*, jump up three times. They begin their publick Service with the *Psalms*. *Ps. 3. 7. &c. Dr. Addison.* *Chris-*

Let the rest think kindly of this Bishop who can authorise you and me to regard such Christians.

S. Augustine saith, We have the Precept and Example of our Saviour, and his Apostles, for singing in our Assemblies. --- And he saith, The custom of Churches were very different about this Matter. In the Churches of Africa, (he saith,) They confined themselves to the Prophetic Hymns; for which they were upbraided by the Donatists, as too grave and formal: But he allows Singing for one of the Solemn Parts of Divine Service; with which he joyns Reading of Lessons, Preaching and Prayer, either aloud by the Bishop, or in common, by the Deacons giving notice. Dr. Stilling. *Orig. Sacr.*

Pliny reports it. (*l. 10. Ep. 97.*) as the main part of the Christians Worship, that they met together before Day, to joyn in singing Hymns to Christ, as God. Dr. Cave.

Concerning Singing, see more in Dr. Burnet's *History of the Reformation*, Fox's *Martyrol.* Dr. Jackson's Notes on the O. T. Calvin's *Instit. Sacra*, Walafrida, *The Christian's Companion*, &c.

Chrysostom saith, That one may be said to sing, Καὶ τούτοις ὑπεξαρσίᾳ, though all sing after him, so that the Voice comes, as it were, from one Mouth. *Hom. 36. in 1 Ep. ad Cor. p. 487.*

Athanafius commanded the Deacon to read the *Psalms*, and the People to answer, *For his Mercy endureth for ever. Apol. de Fug. p. 717.*

Sozomen saith, They who were skilful, were Precentors, and that the multitude συνηνέχει εἰς συνφωνία, l. 5. c. 19.

In the Constitutions Apostol. tis adjoyned, that one should sing the *Psalms* of David, and that the People should sing after the ends of the Verses, ὅπερ ἀποτελεῖται τὸ ἀρρενικόν, l. 2. c. 57.

S. Basil saith, In his time they did αντιτελλεσθαι αλλήλοις, — And then permitting one to begin the Melody, οἱ λογοδιύται χρηστοί. Ep. 63. ad Cler. Neoc.

S. Augustine, speaking of the time when he was Baptized at Milain, concludes thus: —How much did I weep at thy Hymns and Songs, being sharply moved with the sweet Melody of thy Church! Those words flowed into my Ears, and thy Truth melted into my heart, and thence bubbled up an Affection of Piety, and my Tears run, and I was well-pleased therewith. *I. Conf. 9. c. 6, 7.*

How the same S. Augustine was passionately moved to Grief and Indignation against the Manichees, in reading the fourth Psalm, v. *I. Conf. 9. c. 4.* wishing that they might have been privately present, to have seen him reading, himself not knowing that they were present, &c. And how also, he was angry with himself for past Faults; and all others that loved Vanity.

Theodosius Junior, rising early every Morning, together with his Sisters, interchangeably sung Psalms of Praise. Dr. Cave.

S. Hierom, speaking not of the Universal Church in Solemn Assemblies, but what the Companies of solitary Virgins are wont to do of their own accord, saith; — In the Morning, at 3, 6, 9 a Clock, at Evening, and at Mid-night, they sing Psalms, only on Sundays, they went into the Church. Bullinger's *Decads*.

Sometimes they had Dances in their Churches, and Chapels of the Martyrs. *Theodor. I. 3. c. 22.*

and yet he doth not see
thee in the World. 337

Pray for us to god to give us to see
thee in the world. 337
Praise, Thanksgiving. I bid
you all to thank god for his grace given you
as you have done for your self above said
as you have done for your self above said
Protestants.

THE Protestants in England, and Holland, and Germany, (in some places) use Organs. In the Canton of Bern, they use Trumpets in singing Psalms. *Cow, Werndy Liturg. Tigur.*

The Lutherans in Sweden, &c. have Organs and Bells in all their Churches.

Mangi.

The Sick here vow to offer their Blood to their Idols, if they recover; to which also they Sacrifice Rams with black Heads; which, with spiced Drinks, they eat, with singing and dancing. *Pacquet broke open. Vol. 2.*

Cathay.

The Tartars here, place their Idols at the entrance of their Tents, and to them they offer the primitive of Milk, Meat, Drink, and the Hearts of Beasts; all which they place before their Silken and Felt-Gods all Night, and eat in the Morning. *Pacquet broke open. Vol. 2.*

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Tunquin.

The King of *Tunquin*, after the Solemnities of his Inauguration, takes his time to go and give thanks to his false Deities, for his coming to the Crown, when the Moon first changes; shutting himself up for the first Week with the *Bonzes*, and living in common with them, with a great deal of Frugality: During which time he visits the Hospitals, gives orders for the building a Pagod, &c., *Tavern. Col. of Relat. &c.*

Armenians.

The *Armenians* sing and play on Cymbals, while the Communion is Administred. *D. of Holst. Amb. Travels. p. 208.*

After Dinner they go to Church, where they sing certain Hymns. *Tavern. l. 1, c. 4. p. 18.*

Mahometans.

After Perfuming of their Head, Beard, and Turban, with a Fumigation of Lignum Aloes, the *Mahometans* lift up their hands on high, and cry *Elmendela*, i. e. Thanks be to God. *Tavern.*

Ackyer VIII. Emperor of the Turks, upon Tidings of a Peace made with the *Christians* at *Buda*, with a number of *Janizaries*, and others, in great Magnificence, went to the Church, to give thanks to his Prophet *Mahomet*. *Knolls. p. 1269.*

Moors.

The *Moors* (about *Fez*) on the finishing a work or Journey, say, *Ham der illab*, i. e. Thanks be unto God. *Morden Geogr.*

The

The *Mahometans*, at perfuming their Beards, cry, *Illemed Illah*, i. e. God be thanked, *Tavernier*.

When they meet a Friend upon the Road, they say, *El ham dillah al salam tippi*, i. e. God be prai-
ed that I see thee well, *Idem*.

Among the *Adors*: some of their Religious San-
toes (much more horrible than the *Dervishes*), clothed as the Dancers, and have Felt-caps, as
they ; pray oftener, *etc.* On *Tuesday* and *Thursday*
days, about 10 or 11 o'Clock at Night, All meet
at the call of him who goes to the Tower, sing
some Verses of the *Alcoran*, which they often re-
peat, so that they have enough to last them till
day, clapping hands, playing on Drums and such
Instruments : About the middle of their Singing
they rise upright, and put themselves into a ring
one behind another ; he who is chief sings some
Prayers aloud, the rest answer *Allah*, i. e. God ;
making, at every time, a low bow, and this with
such straining, without intermission, and such
bending of their Body, that they look like Men
Posied ; especially at the latter end, when the
Drum beats faster, and the rest say *Allah* to every
stroke of the Drum ; so that they foam like mad-
dogs ; some void Blood at the Mouth : This lasts
about half an hour ; but towards the end they say
nothing hut *Hou*, i. e. He, as wanting strength to
say *Allah*. Then they rest, sing other Prayers ;
and towards the end start up again, and begin
their sweet Musick ; and this three times. I have
often been stunned with this at *Russeto*. In their
Processions you always see some of these Fools
foaming at the Mouth, and with Eyes shut, pro-
nouncing the word *Hou*, having a man on each
side to support them from falling and they who can
keep longest in that ecstasy, are the greatest Saints.
M. de Theven.

23001

Now is provided vs no 13 in the right of
the cliff + 2000 ft. above the bottom of
the cliff + 2000 ft. above the ground
Z. 4

Americans.

The *Americans* used to sing the Devil's Praises, to dance about Fires, which they made in honour of him, *Rosse*.

In *Virginia* they Worshiped with Praying, Singing and Offerings, and Dancing about Fires, with Howling and Rattles, beating the ground with Stones, Offering of Tobacco, Deer-suet and Blood on the Altars, *Idem*.

French Protestants, Dutch, &c.

I have observed before, that the Protestants of *France*, the *Germans*, and they of *Zurick* and *Switzerland* are noted for their pleasant singing of *Psalms*; which is to be imputed generally to the care taken in setting them to School to Learn singing by Notes, as well as Reading; and methinks their example might provoke us to emulation herein: The time and money would be better spent by Parents and Children, than in some of those little Fancies, which our Gentry account Breeding. It would look more like a Masculine and Christian Prudence to consecrate our joy and Musick to the purposes of Religion, the Beauty of Holiness, and the Honour of our Maker and Redeemer; than to spend (as we commonly do) all our stock of Art and Mirth upon sensual Amours and Entertainments; And to make this exercise more smooth and melodious, let every one learn to read, and carry his book with him to Church, and let the *Psalms* be notified (as in the *Palatinate* on the Church-door) before-hand, or else the Congregation accustomed to a certain small number of *Psalms*, which the people may as easily get without Book, as the Maids and Children do Ballads and Penny-Songs. And tho I have

have often pleaded for the Lawfulness, and even usefulness of Organs, yet methinks since they suppose a weakness and want of help for that Devotion, and Vocal is commonly preferred before Instrumental Musick, I could wish our Vocal might be so sweet and excellent, if possible, as to shame all Organs out of Churches.

Abassines.

I had almost forgot to have mentioned the ~~Af-~~-fines here, who (as I have said before) have in their Festival Solemnities their Singing Priests, Cymbals, Morrice-bells, Kettle-drums, Singing and Dancing and Skipping, as if they would make the Floor ring again, and clapping Hands to the God of Jacob. See the Greeks Feasting.

Fear of God alone.

Jews.

THE Old Testament gives us several Examples of the Jewish Zeal in this respect, which I shall not trouble my self to enumerate in this place: So doth the Apocrypha, especially the story of the seven Sons. Josephus also seems to bid pretty fair for a consideration under this head, I mean, him whom Vespasian carryed along with him Captive from Palestine, and who is the author of the History of the Jewish wars. But as for the Modern Jews I have little to say; to their own master they stand or fall.

Chri-

ur servis ob peccata sua abscondit nos et non
organis ad nos. non tamen illius signum
sunt ex parte dei sed ex misericordia dei bonorum
et iustorum.

Cyprian commends Cornelius for taking the Bishoprick of Rome upon him, when Decius the Emperor had threaten'd heavy severities to the Christian Ministers, and would sooner endure a Corrival in the Empire, than a Bishop at Rome.

Mari Bishop of Chalcedon—to Julian the Apostate upbraiding him with his blindness; I thank God (saith he) who hath taken away my sight, that I might not behold such a wretch as thou art.

Vestius Epagathus desiring leave to plead the Christians cause (seeing them dragg'd before the Judgment seat) was thereupon seized himself by the president. *Dr. Cave.*

Poland.

In Poland the Gentlemen and Nobility, when the Gospel is read in the Churches, draw their swords, in token that they are ready to defend it with their lives. *S. Clark.*

Muscovites.

One *Ivan Neronov*, a Protopope of Casaskey, not long since began to inveigh against the honour done to Images, charging those who did worship colours and wood with *Idolatry*: But the Patriarch soon degraded him, and shut him up in a Monastery upon the river *Wolga*. *D. of Holstein's Emb. Trav.*

They tell of one *Sudarworets Philip Metropolite*, who liyed in the reign of the Tyrant John Basilius, and grew famous for the remonstrances he made to that Prince of his wicked life; the Tyrant troubled therat, sent him into a Monastery from *Moscon:*

cos : but from thence he made his pen do, what his tongue could not, and from time to time represented the Judgments of God to the eyes of the Great Duke so pressingly, that the other not able to endure any longer, sent one of his servants to strangle him ; the Executioner found him ready enough to dye, with this desire only, that instead of strangling with a Cord, he would run him with a knife into the heart : which he accordingly did. The Monks of the Monastery put him into the Catalogue of Holy Martyrs.

Heavenly-Mindedness.

Studio

Jews.

Neither can I here give the Modern Jews any Panegyrick ; (their garments seem rather to smell of the field, and their devotions appear too gross and scandalous, and their lives spotted with covetousness :) and as to the ancient Jews, the history of them is so full and authentick in sacred scripture, that to repeat it over here, were but *Alium agere*. Only this I must needs confess, by their hundred benedictions which they are to rehearse every day, as for the Crowing of the Cock, the appearance of the morning, the putting on their Clothes, washing themselves, eating, drinking, for every particular dish brought to table, &c. they seem to aim at a perpetual and constant Tenor of Devotion; and if it be more than washing the outside of the platter, 'tis well : but this is certain, their hopes creep upon the Ground, and to this day they expect a *Messiah* that shall restore the Terrene Kingdom to Israel.

Chris-

Christian.

Nazianzen faith, his sister *Gorgonias* did not more seem to be good, than really strive to be so, that she left nothing to the Prince of this World, but transferr'd all into the safe Treasuries above ; leaving nothing to the Earth, but her body ; changing all for the hopes of a better life : bequeathing no other Riches to her children, but an excellent Pattern. *in laud. Gorg. Orat. 11.*

Domitian the Emperor enquiring, and upon searching out the *Nephews of Judas*, the brother of our Lord, of the Race and Posterity, which he desired to extirpate, ask'd what possessions they had ? They told him, they had between them 39 Acres of Land, to the value of about 9000 Pence, out of which they paid him Tribute, and maintain'd themselves with their own hard labour, shewing him their hard and callous hands : Then asking further of Christ and his Kingdom ? They answered, his Empire was not of this World, but Heavenly and Angelical, to take place at the end of the world, when he should come with Glory to Judg both Quick and Dead, &c. Whereupon the Emperor despising them on account of their meanness, let them go without any severity shewed to them, *Euseb. l. 3. c. 20.*

Origen refusing the maintenance of others, Sold his Books to one that was to allow him four *Obols* a day ; the day he spent in laborious exercises and tasks, the most part of the Night in study, always rememb'ring that of our Saviour, not to have two coats, nor to wear shoes, nor anxiously to care for the morrow.

Clemens Alex. speaks against—Ivory Hafts, or garnished with Silver ; Ivory-Tables ; Lamps of the Goldsmiths making ; an Ivory Bed, or Couch ; Purple Carpets, &c. *Padag. l. 2. c. 3.*

Give us this day our daily bread, i. e. saith *Gregory Nyssen*, not Delicacies, Riches, Purple Vestures, Golden Ornaments, Pearls, Jewels, Silver Vessels, Marble Pillars, Silk Carpets, Choirs of Musick, &c.

Renounce the Devil and all his works, the pomps and pleasures, &c. i. e. The sights, and sports, of the Theatre, and such like Vanities, *Cyril*.

Tertullian tells his Adversaries, all the Plagues God sent in this World, could not hurt them, because they had no other concernment in this world but as soon as they could, to get out of it, *Apc. 41.*

Hierom tells of *Marcella*, that she lived so, as always believing she should immediately die; and never put off her Garments, but it put her in mind of her Grave and Winding-sheer.

Tertullian tells of a Christian Woman, possessed by the Devil at the Theatre; and being asked, how he durst enter into a Christian Woman? He made Answer, that he found her on his own ground.

Papists.

S. *Francis* renounced the World; and wher a Priest to whom he offered it, would not take his Money, he cast it away, and enter'd into a Vow of perpetual Poverty, *Baker's Chron.*

S. *Francis Sales* speaking of Cordial and Mental Prayer, adviseth thus;—Begin all thy Prayers, mental or Vocal, with the presence of God; keep this Rule without exception; and in short time thou wilt perceive, what profit thou shalt reap by it. And again; having finished (saith he) this mental Prayer, take heed lest thou give thy heart a jog; lest thou spill the Balm, which thou hast received, &c. keep thy self silent for some time, and fair and softly remove thy Heart from thy Prayers to thy worldly busyness. *Instrod. to a Devout Life.*

Fre-

which religion it is not mentioned in the book of
Scripture, there will be no difficulty in finding it in
the histories of the Jews.

Frequency and Diligence at Church, among the Jews.

BEFORE the Sun go down, the Women kindle their Sabbatarian Lights; which is an old Custom observed by *Persius*, Satyr 5. The reason is, because the first Woman extinguish'd the Light of Man by her Disobedience. *Rosse*.

The Jews make haste to the Synagogue, but go backward and slowly home. *Dr. Addison*.

In *Jerusalem* are said to have been 480 Synagogues. *Purchas*.

The Jews are rather too Precise in their Preparation for the Synagogue than too Remiss; they Pray in order thereto betimes in the Morning; for the earlier the Orison, they think, the more acceptable to God. Tis their common saying, In Winter they raise the day, in Summer the day raises them. Some rise early every Morning to lament the Ruins of *Jerusalem*: It is a general Tradition among them, Heaven-gates are shut up at night, after midnight they are opened, and the noise of opening them awakens the Cocks, and the Cock ought to awaken us to Prayers by his crowing; and in their publick Liturgy they give thanks for this good Office of the Cock. On Sabbath-mornings they creep under the Counterpane, when they put on their Shifts, that the beams of the House may not be privy to their Nakedness: Before they go to the Synagogues, at leaving their Apartments, they bow their Heads moderately.

moderately in Lamentation for the Temple: They use all needful Evacuations; they wash; make haste to the Synagogue. Dr. Addison.

Christians.

Chrysostom (Hom. 56. Tom. I.) saith of the Church at *Antioch*, that they would set aside all Affairs at home, to come and hear Sermons at Church: —That it was the Honour of the City (not their rich Suburbs, brave Hoddles, and gilded Dining-rooms) but a diligent and attentive People; that it was his great Encouragement to see such a famous and cheerful Concourse, a People so well ordered and desirous to hear. Dr. Cave.

Origen in his Sermons, reproved no fault so much, as Absence from Church.

The Primitive Christians had several Sermons in the same Church Morning and Afternoon.

The *Swedes* have three Services every *Sunday*. The *Switzers* likewise a daily Sermon.

Jacobites.

The *Jacobites* in *Socotra* Island have Altars in their Churches, which they enter not, but stand in the Porch. *Rosse*.

Armenians.

The Bells all rang about midnight, and every one rose to go to Church: I believe it was more than usual, because it was Shrove-tide; for both the *Office* and the *Missa* were concluded before break of day. Saith *M. Tavernier* concerning the *Armenians* in the Convent of *St. Stephen's*, l. i. c. 4. p. 18.

Lutherans.

Lutherans.

The Protestants in the *Palatinate* have two Sermons on *Sunday*, and every first *Wednesday* of the Month one.

Heathens.

At *Hierapolis* none, who had look'd upon a dead Corps, or in whole House any had died, might be admitted into the Temple for thirty days. *Rosse* out of *Lucian*.

In *Siam* every King of the Country is bound to erect a Temple, with high Steeples and a multitude of Idols. *Idem.*

At *Jugrenate* in *India* is a great Pagod, where the Arch-Bramin keeps his Residence, wherein is a great Idol called *Resora*, with two Diamonds for his Eyes, and one about his Neck, the least of which weighs about forty Carats; Bracelets about his Arms, sometimes of Pearls, sometimes of Rubies: The Revenues of which Pagod are sufficient to feed 15 or 20000 Pilgrims every day; which is a number often seen there, that Pagod being the greatest place of Devotion in all *India*; it maintains above 20000 Cows: That which makes it so Rich, is the vast Alms that are continually bestowed by so incredible a Multitude as comes from all parts. *Tavernier*, Part 2. l. 3. c. 9.

Greeks.

The Greeks in *Cyprus* upon *Sundays* and Holidays rise between one and two of the clock in the Morning to sing Matins; for which purpose there is a Clerk that goes from Door to Door, and knocks with a Hammer to wake the People, and then

then cries out with a loud Voice, *Christians, go to Church.* Tavernier, l. 2. c. 6. p. 81.

They seem to me scarcely excusable from a Capital Sin, that build or adorn Churches and Monasteries with immoderate Expences, when so many living Temples of Christ are Poor, &c. Erasmus.

Muscovites.

The Muscovites go thrice to Church on Sundays and Festivals, to Mattins (*Safterim*) before day, to the *Obedny* at noon, to Vespers or *Wadschemi* in the Evening: They stand all the Service-time, or kneel, incessantly bowing before the Images, &c.

Whereas in my former Impression of these Travels I said, that in the City and Suburbs of Moscow there were above 1500 Churches and Chappels; and John Lewis Godfrey, Author of the *Arehontologia Cosmica*, thinks that number incredible: I must needs acknowledge that I was much mistaken, and now affirm for certain, there are above 2000, for no Lord but hath his private Chappel, nor any Street but hath many of them, though most of Wood, and very small ones, but fifteen foot square. D. of Holstein's *Emball*.

Indian Christians.

The Indian Christians, though their Churches are low and ill furnished, yet they are neat and sweetly kept, matted, and without painted (which the Greek Churches abound with.) They assemble cheerfully, and at their entring shut their Eyes, the better to contemplate the Exercise they come about, with their own Unworthiness: Kneeling they look towards the Altar, near which the Priest is seated; him they salute with humble Reverence,

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rence, who returns his Blessing with the up-lifting of his Hands and Eyes. Sir *Thomas Her-bert.*

Mexicans.

In Mexico were thirteen Temples. *Purchas.*

Mahometans.

In Fez are 700 Mosquits, some garnished with many Pillars and Fountains of Marble; each Temple hath a Priest to say Service, and look to the Churches Revenue. *Roffe.*

Tunquinese.

In Tunquin the great Cities have several Pagods, and hardly a Town or Village but hath one; and for every Pagod at least two Bonzes and two Says; but some Pagods maintain forty Bonzes and as many Says. *Tavernier's Collect.*

Pegu.

In Pegu they are magnificent in their Pagods, having some of beaten Gold; in the *Varella* or Temple of their King there are three of Silver, and one of Massy Gold, in the shape and proportion of a Man, &c. *Pacquet broke open*, Vol. 2.

Circassia.

They have one thing remarkable, that they never enter their Churches, till they resolve to leave off Vice; that is, till after forty years
of

of Age; after which time they rob no more.
Ibid.

German Protestants.

Those of the Palgrave's Country had each *Sunday* two Sermons (the absent first admonished by the Clergy, the next time the Civil Magistrate was called to help.) Those of Geneva--in the Churches of their Cities every *Sunday* four Sermons: Those of *Breme*--three, of which one was Catechetical. *Mr. Hale's Letter from the Synod of Dort to Sir D. Carleton L. Embaff.*

Papists.

What meant sundry Ancient Councils, as the Eleventh of *Tolet* in *Spain*, yea even of *Trent* it self, to--enjoyn frequent Preaching, calling for more than any Man almost is able to perform?
Anonym.

Catechising.

Jews.

Concerning the care which the *Jews* now take in Catechising their Children, see afterwards, under the Title of *Good Children*.

Christians.

8. *Clemens* praiseth the *Corinthians*, that they took care to admonish their young Men, to follow things modest and comely; and exhorts them to instruct the Younger, to make their Children Partakers of the Discipline of Christ. *Dr. Cave.*

Constantine's first and greatest care towards his Sons, was to secure the Happiness of their Souls, by sowing the Seeds of Piety in their Minds; which he did partly himself, by appointing Religious Tutors for them; and when he had taken them into a Partnership of the Government, by private Admonitions, or by Letters giving them Counsel, &c. This was always the first and chief Point, That they should prefer the Knowledge and Worship of GOD, the Great King of the World, before all other advantages, yea, the Empire it self. *Idem.*

Nazanzen commends his Mother, that not only she her self was brought up under a Pious Education, but conveyed it down, as a necessary Inheritance to her Children: *Gorgonia* being well season'd with her Instructions and Example; for she reclaimed her Husband, educated her Children and Nephews, in the ways of Religion, while she lived; and left this as her last Charge and Request, when she died. *Idem.*

The Order of Catechising in the Primitive Times, is thus delivered, by Mr. *Gabriel Tower-sou*, &c.

1. When any desired to become a Proselyte, inquiry was made; not only into the Life of the Catechumen, but of those who brought him.

2. Upon Admonition, and a promise of Reformation, he was admitted into the Rank of Catechumens, by Prayer, and Imposition of Hands, and

and so passed over to his Instructor, in a private School, or Auditory.

3. The Catechist entertain'd him with a long Narration of the Story of the Bible, from the Creation, to the Birth, Life, Death, and Resurrection of our Saviour, &c. closing with the last Judgment, and an Admonition to beware of False Teachers, and of being scandalized at the ill Lives of some Christians. The Catechist all this while standing; though S. Austin would have had it changed into a sitting Posture, to prevent weariness.

4. After this, they were taught particular Points, as of Faith, &c. Then admitted to the Lessons, and the Expositions of them in publick; and lastly, to the Prayers of the Catechumens.

5. After two, or more Years, they gave up their Names and Petitions to be Baptized, usually before Easter, and then plied with earnest Exhortations to Repentance, Fasting, and Prayer.

6. The Apostles, and next the Bishops, were Catechists; afterwards the Office was devolved on others; as *Cyprian* appointed one *Opennus*, one not of the Clergy; *Augustine*, one *Deo-gratis*, a Deacon; *Demetrius*, Bishop of *Alexandria*, made *Origen*, at eighteen Years, a Catechist of that Famous School.

In a Synod held at *Cloveshow*, or *Cliff*, under *Cuthbert*, Arch-Bishop of *Canterbury*, A. C. 747. it was ordained, That those Priests, who did not as yet understand the *Creed*, and the *Lord's Prayer*, should both learn themselves, and teach them to others in the *English-Tongue*. *Synec. Concil. p. 242. Can. 10.*

By Canons given under King *Edgar*, A. C. 967. care was taken, That Children should be taught their *Pater-noster*, and *Credo*, by their Parents; else, when dead, not to be buried in Consecrated Ground, or thought worthy to receive the *Euchariſt*. *Ibid. p. 447. Cap. 17. 221.*

Much the same thing, and in the same words, is enjoyned amongst the Ecclesiastick Laws of King Knute, A. 1032.

A. C. 1548. Arch-Bishop *Cranmer* compiled a Catechism, dedicates it to the King, and in his Epistle, complains of the great neglect that had been in former times, of Catechising. Dr. *Burnet's Hist. of the Reformation*.

It was the Observation of the Learned King, that ever sat on the English Throne, That the Cause of the Miscarriage of our People into Popery, and other Errors, was their ungroundedness in the Points of Catechism. Therefore his said Late Majesty, gave publick Order, for bestowing the latter part of the L O R D's Day, in Familiar Catechism. ————— For my part, I have spent the greater half of my Life, in this station of Holy Service; I thank GOD, not unpainfully, nor unprofitably: But there is no one thing, whereof I repent so much, as not to have bestowed more Hours in this Publick Exercise of Catechism; in regard whereof, I could quarrel with my very Sermons, &c. Bp. *Jos. Hall, Ep. Ded, to the Old Relig.*

Geldria.

One of the Deputies of *Geldria*, to shew the Force of Catechising, told, That amongst them, a Minister, who at his first coming to his Living, found all his Parishioners *Papists*, so that he must Preach to the Walls, &c. But by going to their Houses, and expounding the Grounds of Religion, within a Year, he gained them all to Church. *Mr. Hales Let. from Dort, to Sir D. Carleton.*

Helvetia.

One of the *Helverian* Deputies declared, That with them, all Persons before Marriage, were to be Examined by the Minister, else their Marriage was to be defer'd. *Idem,*

A Catechism answering in bare Texts of Scripture, was desired by the Remonstrants, at the Synod of *Dort*, to gain Anabaptists, &c. *Idem*.

Palatinate.

In the *Palatinate*, on *Sundays* at one a *Clock*, the Bell rings duly, to Assemble the young People together at Church, in order to be Catechised; where Persons grown up to Men and Women, submit themselves willingly to Catechetical Instruction, and aged Persons disdain not to give their Presence. The Ordinance is attended with *Psalms* and *Prayers*.

Protestants of France.

The Protestants of *France* have a large Catechism, which they expound on *Sundays*, Afternoon.

Papists.

The Papists have their Catechism likewise, and Catechising used amongst them. See afterwards, under the Title of *Discipline*.

Frequency and Devotion at the Sacrament.

Jews.

They embrace Circumcision for a Sacrament of Divine Institution, and a Sign and Seal of the Covenant, seldom deferring it longer than the eighth day; doing it sometimes at home, the Richer in the Synagogue. The chief Officer, or Circumciser, is *Mohel*; the God-father is called *Baal-berith*, who receives the Child at the Synagogue-Door, with this Acclamation; *Blessed is he*, (the Child or *Elias*) *that comes*, and holds the Child to the *Mohel*, who gives *G O D* thanks for this *Sacrament given to Abraham*: Whilest the Fore-skin is taking away, the Father *thanks the Lord*, that he gave Abraham a heart to fulfill the *Law of Circumcision*, and preserv'd him to see this his Son circumcised. When he hath done, the *Mohel* prays that the Child may live to see his Sons thus initiated; may keep the Law, and do good Works. Then he taking a Cup of Wine, and blessing God, for creating the Vine, and giving it an exhilarating Virtue, dips the little Finger of his left Hand thrice in the Wine, and lets it drop in the Child's mouth, and having tasted it himself, reaches it to the Congregation. After which, the *Mohel* gives *GOD* thanks, that he hath Sanctified the Child in the Womb, and hath brought it to the *Federal-Sacrament, &c.* Then he takes the Infant from the *Baal-berith*, and delivering it to the Father, gives it a Name, praying for him, &c.

Dr,

Dr. Addison. I forgot to tell, that at the *Baal-berith's* giving the Child to the *Mohel*, is sung
Deut. 15.

They are not peremptory about the precise time of eight Days: I knew one *Jacob Israel Balguer*, born in *Spain*, Circumcised in *Barbary*, in the fortieth Year of his Age. They are careful not to delay the first occasion of being Circumcised. The negligence of Parents herein, is liable to Excommunication. If a Child die before the eighth day, 'tis Circumcised at the place of Burial, with only giving it a Name, &c.

In the celebration of the *Passeover*, they run home from the Synagogues at Even, where they have in one Dish three Cakes, in another a rolled Leg of Lamb, with an hard Egg; in another, Pap, and spiced Wine, and divers Fruits; in another, Lettice, Parsley, &c. *Rosse*.

Christians.

Sorapion having lapsed, and on his Death-bed desiring Reconciliation, and the Sacrament, and none being willing to communicate with him, he sent his Boy to the Pastor, who being also sick, sent the *Eucharist* by the Boy; after he had received the Sop, he immediately died. **Dr. Cave.**

Calvinists.

A Gentleman of no mean rank, being a Candidate of Divinity, and assisting at the Administration of the Sacrament, while he was holding the Cup, fixed his Eyes upon a Gentlewoman, who was betrothed to him. She, some days after, at her Father's House, asked him the Reason: He told her, because he had almost a fancy to drink her Health.

Heathb. Whereupon she began to hate, and utterly detest him; and the Matter being spread abroad, he was taken Prisoner, and some Weeks after Condemned and Beheaded. *Wernaleyn, in his Liturgia Tigurina.*

Heathens, Gours.

The *Gours* in *Perſia*, at the Birth of their Children, practise ſomething like our Baptiſm; for ſome days after the Child is born, they wash it with Water, wherein certain Flowers are firſt boyld, and during that dipping, the Priest, who is preſent, makes certain Prayers. If the Child dye without that waſhing, they do not believe, but that it goes to Paradise; but the Parents ſhall give an account for their neglect, because the waſhing encreaſes his Favour in the ſight of GOD. *M. Tavern. l. 4.*

Armenians.

The *Armenians* always Communicate at their Marriage, and during the Administration, they Sing, and play on certain great Cymbals. *D. of H. Emb. Trav.*

Those aged Persons, that Communicate not once a Year, and Children dying unbaptized, are not buried in the Church-yard. *Idem. p. 208.*

Muscovites.

Those *Muscovites*, who receive the Sacra‐ment, prepare themſelves by extraordinary Mortifica‐tions, for eight days, eating nothing but a hard kind of Bread, and drinking nothing but Water and *Quar*, which is ſo lowre, that it wrings the Belly, and

and brings to Death's door, and make their Confession. Such as have taken an Oath lately in any Law-suit, or committed Murder, or any heinous Sin, are debarr'd till death. There are but few, that neglect to receive the Sacrament at Easter.

Sacraments.

Muscovites.

THE Muscovites think Baptism the only Door through which a Man must enter into Christ, and so into Paradise. They Baptize their Children as soon as born; if weak, at home, if well, at Church. The way thus:

1. The Priest receives the Child at the Church-Door from the God-father and God-mother, confesses and blesses him, saying, *The Lord preserveth thy going out, and coming in;* receives Wax-Candles, uses Incense, &c.
2. Makes a Procession about the Font 3 times, with the God-father, &c. the Clerk going before with the Picture of S. John, the Priest reading in the interim, &c.
3. The God-fathers give the Child's Name in Writing, which the Priest puts on an Image upon the Child's breast, saying over certain Prayers,
4. He asks the God-fathers, if *the Child believeth in God the Father, Son, and H. Ghost.*
5. All turn their Backs upon the Font, to shew their horrour for those three Questions that are to be ask'd afterwards, viz. If he renounced the Devil, his Angels, and his Works? To which the God-

God-fathers answer three times, and spit so often on the ground.

6. Then they face about, and the Priest asks, If they will bring up the Child in the true Greek Religion.

7. He Exorcises the Child, by putting his hand on him, and blowing three times crois, and saying, *Get out of this Child, thou unclean Spirit.*

8. He cuts off a little of the Child's hair, puts it in a Book, dips the naked Child three times in the Water, *In the Name of the Father, Son, and Holy Ghost.*

9. Puts a corn of Salt in the Child's mouth, crosses it on the Fore-head, Hands, Breast, Back, with Oil, puts a clean Shirt on him, saying, *Thou art as clean as this Shirt;* hangs a Crois about his Neck, to be kept 'till Death. D. of Holst. Emb. Tray.

Modern Heathens.

The Baptism of the Persees, in East-India, is thus;

So soon as one is born, the Daroo is called upon, who delays not, but being instructed in the precise time of his Nativity, calculates his Fortune; the Daroo gives the Name, the Mother assenting to it: This done, they haste together to the Eggaree, where the Priest puts a little Water into the Bark of a Tree, the Name of which is Holme, the place it grows in Tzad, not far from Spahawn (a Tree that Zerrost blessed, a Tree which, they say, yields no shadow.) The Water out of this hallow-ed Rind, being pured upon the Infant, a Prayer is then made, that it may be cleansed from all impurity.— At 7 years of Age the Child is Confirmed by the Daroo, and taught to say his Prayers over the Fire (but with his Mouth and Nostrils cover'd, lest his sinful Breath offend the Deity;) after

ter which he drinks a little cold Water, chaws a Pomegranate-Leaf, washes in a Tank, cloaths his Body with a fine *Shudder*, reaching to his Waste; ties a Zone of *Cushee* about his Loins, woven with Inkle of the *Herbooks* making, (which he wears ever after,) and after a short Prayer, that he may never prove an *Apostate*, but continue a Fire-Worshipper; that he may eat no Man's Meat, nor drink any Man's Drink, but his own; he is ever after reputed a Believer. Sir Tho. *Herb.* Trav. into *Perſia*.

Concerning the *Bannians*, see in the First Book, *Cb. Sacram.*

Amboyna.

In *Amboyna*, (though Worshippers of the Devil) they Circumcise at Twelve, or Thirteen Years of Age, &c. *Mandeflo.*

Sachion.

In *Sachion*, the *Tartars* dedicate their Children to their Idols; and on Festival-Days, Sacrifice Rains for their Childrens Preservation. *Rosse.*

Guinea.

In *Guinea*, the Priests besprinkle their Infants, (after Sermon) with Water, wherein a *New* doth swim. *Rosse.*

Loango.

In *Loango*, Circumcision is used. *Idem.*
And in *Madagascar* also, and *Incatan*.

Armenians.

The Armenians thus Consecrate and Administer the Sacrament.

1. They set the Consecrated Bread on the Altar.

2. The Arch-Bishop reads the Mafs for the Ceremony.

3. At reading the Gospel they light abundance of Wax-tapers.

4. After the Gospel, several of the Noviciates take Sticks in their hands, about 5 Foot long, at the end whereof are Latten Plates, with little Bells hanging about them, which when they are shaked, sound like Cymbals.

5. Other Noviciates hold a Copper Plate in their hands, hung about with Bells, which they strike one against another, and at the same time the Ecclesiasticks and Laity sing together indifferent harmoniously.

6. All this while the Arch-bishop hath two Bishops on each side of him, who are in the room of a Dean and a Sub-dean.

7. By and by he goes and unlocks a Window in the Wall on the Gospel side, and takes out the Chalice wher: the Wine is.

8. Then with all his Musick, he takes a turn about the Altar, on which he at length sets down the Chalice, laying certain Prayers.

9. With the Chalice in his hand, and the Bread upon the Chalice, he turns towards the People, who presently Prostrate themselves upon the ground, beat their Breasts, and kiss the Earth, while the Arch-bishop pronounces, *This is the Lord who gave his Body and Blood for you.*

10. Then he turns towards the Altar, and eats the Bread dipt in the Wine: For they never drink the Wine.

II. He turns towards the People with the Bread and Chalice in his hand, and they that will receive, come one after another to the bottom of the Choir, to whom he gives the Bread dipt, as before. The bread is without Leaven, flat and round, about as thick as a Crown, and as big as the Host of the Mass, being Consecrated the day before by the Priest; whose Office it is, M. Tavernier, l. 4. c. 9.

They never put Water in their Wine. When they come to the Communion, the Arch-bishop or Priest says these words, *I confess and believe that this is the Body and Blood of the Son of God, who takes away the sins of the World, who is not only ours, but the Salvation of all mankind.* He repeats these words three times, the people saying after him word for word, *ibid.*

They give the Communion to Children of two or three Months old, which the Mothers bring in their Arms, tho many times the Children put it out of their Mouths again, *ibid.*

They never administer in Lent, for then they never say Mass, but on Sunday noon, which they call Low Mass; at which time they never see the Priest, who hath a Curtain drawn before the Altar, and only reads the Gospel and Creed aloud.

The Armenians Baptize infants on Sunday, except in danger of Life; the Midwife carrying the Infant to Church, where the Bishop or Priest plunges it naked in the water, and returns it to the Godfather, going on with his Prayers, and twists a double string, one of white Cotton, another of red silk, (signifying the Blood and Water, which flowed from the Body of Christ) about the Child's neck; then he anoints the Child, and crosseth it in the several places where the Oyl dropped, saying, *I Baptize thee in the Name of Father, Son and Holy Ghost.* The Forehead, Chin, Stomach, Arm-holes, Hands and Feet are anointed. The Patriarch makes this Oyl every year on the Eve of our Lady in September, after a small Lent of eight days, of several frag-

grant Flowers and Aromatical Drugs ; but the principal is called *Balaian-Jagne*, or flower of paradise. When 'tis made, two bottles are sent to all the Convents of *Asia*, *Europe* and *Africa*. When the Ceremony of baptism is over, the Godfather returns home with the Infant in his arms, and a Taper of white wax in each hand, attended with trumpets, drums, haut-boys, which go before to the parents house, where the Godfather delivers the child to the mother, she prostrating her self before the Godfather, and kissing his feet, he her head ; the minister names the child according to the Name of the Saint of that day in their *Almanack* : Afterwards they Feast. The poorer sort carry the Child to Church on the Week-days, without any Ceremony, with Tears in their Eyes, pretending it to be sickly, and like to die, and so make no Feasts at all. If Women lye in 15 or 20 days before Christmas, they often defer till the Festival ; then in all the Cities and Villages where the Armenians live ; if there be any river or pond, they spread 2 or 3 Flat-bottom'd Boats with carpets to walk upon ; and in one of them set up an Altar, and in the Morning by Sun-rising all the Armenian Clergy of that Town or City and Parts adjoining, get into the Boats in their Habits, with the Crois and Banner, dip the Crois in the Water 3 times, and every time drop the Holy Oyl upon it ; then plunge the Infant, and anoint him 3 times, laying, *I Baptize*, &c. The King of *Persia* is many times present at the Ceremony, when perform'd at *Ispahan*, riding on Horse-back to the side of the River, with all his Nobility, M. *Tavernier* l. 4. c. 11.

Bohemians.

—Neither are we alone in this use (*viz.* of kneeling at the Lord's Supper) the Church of *Bohemia* allows and practiseth it, Dr. *Hall*.

Gilolo

Gilolo and Amboina.

The Inhabitans here Circumcise by only hitting the Prepuce with a Cane provided for that use, *Packets broke open*, vol. 2.

Perſia.

The Perſians dedicate their Children to their Saints, *Ibid.*

Sanchion.

In Sanchion there are several Monasteries of Idols to whom they Dedicate their Children, and on Festivals Sacrifice Rams for their preservation, *ibid.*

Circassians.

The Circassians Baptize and Circumcise, and indeed are composed of both Christians, Mahometans, Jews and Idolaters, *ibid.*

Loango.

They are Idolaters and Circumcise, *ibid.*

Guinea.

In Guinea the Priest sprinkles young boys with Water, in which a Newt swims; they also use Circumcision, *ibid.*

B b

M a

Madagascar.

In Madagascar they are Circumcised, *ibid.*

Mexico.

The Mexicans have among them a kind of Baptism, *viz.* cutting the Ears and Members of young Children, washing them presently upon their birth, and putting a Sword in the Right Hand, and a Target in the left; this for Kings and Noble Mens Children: But to the Children of the Vulgar they put the marks of their Callings; and to their Daughters Instruments to Spin, Knit, and Labour. *Purchas.*

*Confession, sorrow for Sin, Mortifications, &c. Absolution.**Jews.*

AT the Feast of Expiation or Atonement, every morning during the Feast, they thrice repeat this Confession, *O Lord, thy People have sinned, &c.* Instead of a proper Sacrifice (because they want a place) every Father of a House takes a Cock, and waves it three times about his Neck, &c. About the middle of their Service, they make an interruption, and two by two step aside in the Synagogue, and confess their Sins, each to other; he that Confesseth, turns his Face Northwards, and with

with great seeming Contrition, bows his Body, beats his Breast, and readily submits his back to such stripes as his Friend will inflict, who yet never exceeds the Number of 39. Dr. Addison.

Ancient Heathen.

Diamastigosis was a great Solemnity among the *Lacedemonians*, of which *Tertullian* makes mention in his *Apolog. &c.* and *Philostratus* in the Life of *Apollonius Tianaus*; in which young Gentlemen were beaten with Scourges before the Altar.

Papists.

The Papists are bound to Confession at least once a year, at, or near *Easter*, and to receive the Sacrament, and to undergo the Penance Assign'd them by the Priest; after which Penance the Bishop goes to the Church-door, where the Penitent lies Prostrate on the ground, saying, *Come ye Children, hearken unto me, I will teach you the fear of the Lord.* Then he kneels and Prays for him, admonishes him; brings him into Church, where he cuts his Hair and Beard, lays aside his Penitential Robes, puts on clean Clothes, and receives the Lord's Supper, *Rosse.*

Abassines.

The *Abassines*, being of a soft and mild disposition, for the most part, so soon as they have committed an offence (that is notable) presently run to their Confessors, and confessing, that they have sinn'd, desire to receive the Communion for the quiet of their Consciences. *Ludolph.*

Some of the *Abassine* Monks have invented several ways of Afflicting their Bodies; as for example,

To stand whole days together in cold Water.

To gird their Loyns with a heavy Chain.

To feed only upon Pot-herbs and Roots.

To thrust themselves into the Clefts of Trees, and upon their closing again, to suffer themselves to be buried alive. *Jo. Ludolph.*

Armenians.

I staid at the *Toree Churches* (*Egmiashin*) with the Patriarch three hours, and while we were discoursing together, in came one of the Monks of the Convent, who had not spoken to any person whatsoever in 22 years, by reason of a Penance, that was imposed upon him: Never did Man appear so meager and deformed; but the Patriarch sent for him, and by his Authority Commanded him to break silence, which he did by speaking at the same time, *M. Tavernier, l. 1. c. 3.*

Mahometans.

Some *Saints* in *Egypt* go stark naked, many of whom I have seen, without the least rag to cover their Nakedness, in Winter or Summer: And suffer their Hair to grow, as long as it can, for greater mortification: Go often to dine with the great Men of the City, which is accounted a Blessing to the House; but very Lascivious; many Women kissing their Priapus with great Veneration, *M. de Thev.*

Some eat Serpents, *Idem.*

A *Saint* at *Caire* had a Turban, as broad as a Millstone, weighing half an hundred weight: The weight of his Turban made him walk very softly, *Idem.*

Heathens.

Heathens.

In *Narsinga* and *Bisnagar* Pilgrims resort to a certain Idol, either with their Heads bound, or Ropes about their Necks, or Knives sticking in their Arms and Legs; which Limbs, if they Fester, they are accounted Holy. When their Idol is carried in Procession, Pilgrims strive to be crushed to Death; and when their Bodies are burned, their Ashes are kept as Holy Relicks. Some of them cut their Flesh in pieces, and stab themselves with Knives, to the Honour of this Idol. *Roffe.*

In *Ceylon* or *Zelias* some go on Pilgrimages a thousand Leagues, eighteen Miles whereof they wade up to the middle in dirty stinking Water, full of Blood-leeches, and seven Leagues they clamber up a steep Mountain by the help of Nails and Thorns tied together; and all this to visit a Stone on the top of this Hill, having in it the print of a Man's Foot, who (they say) came thither first to instruct them in Religion: Near the Stone is a Springing water, in which they Wash, then Pray, and with sharp-pointed Instruments cut their Flesh, and draw Blood, thinking thereby all their Sins are pardoned, and God pleased. *Idem.*

In *New-Spain* on the Feast of Penance and Pardon, when they Sacrificed a Captive, after much Adoration, they took up Earth and eat it, desiring Pardon for their Sins, and bringing Rich Presents to their Idol, and Whipping themselves on the Shoulders: On this day much Meat is presented to the Idols, and then to the Priests, who five days before had eat but one Meal a dzy. *Idem.*

The Southern Americans, at an Eclipse, Fast; the married Women scratch their Faces, and pluck their Hairs; the Maids draw Blood with sharp

Fish-bones; supposing the Sun to be angry with them. *Idem.*

The *Gours* in *Perſia* preserve Cows-piſs, and compound it with a Water, which they cause them to drink who have committed any Sin, after they have been at Confession for it: They call it the *Cazi's Water*, which Urine ought to be preserved forty days, with an Infusion of Willow-bark and certain Herbs. When any Person is confessed, if it be a Crying Sin, the Party is to stay ten days in the *Cazi's Houſe*, and not to eat or drink but what the Priest gives him. And in order to Absolution, the Priest strips him naked, and tyes a little Dog to his right great Toe, which he leads with him about the *Cazi's House*, where-ever he goes, sometimes a whole day, sometimes longer, as the Crime is: In that Poiture he defires the *Cazi* to Purifie him. The Priest answers, the Dog must Purifie him, not he. After which he pours the Water ſeven times on his Head, then gives him a Draught to drink; and ſo he is abſolved: Afterwards he Feaſts all his Friends at the *Cazi's House*. But the Women and Maids are ſhrifted by the *Cazi's Wife*. *M. Tavernier*, l. 4. c. 8.

Zeal.

Jews.

*B*rother, faith St. Paul, my hearts desire and prayer to God for Israel is, that they might be Saved; for I bear them record, that they have a Zeal of God, but not according to Knowledge, Rom. 10. 2. And the Apostle himself was a Zealot of the same kind before his Conversion,—Concerning

cerning Zeal persecuting the Church of God. And the Sect he belonged to, was notoriously guilty that way; none warmer in the blind Pursuit of Religion than the Pharisees: And yet we may trace the same fiery Humour conveyed down to following Ages and Generations; witness their perpetual Hatred and Persecution of the Christian Church, their obstinate Adherence to their Devotions in the Siege of *Jerusalem*, their Zealous Attempts to return to the Holy Land, and re-build the Holy City, &c. and this all in spight of Miracles and Judgments, enough to convince them of their Folly, if they were not absolutely blind and hardened.

Scaliger tells us of an Order of Men among them called ονεωσι, *Mourners*, that once a year, on the ninth day of *Ab*, were allowed entrance into *Jerusalem* by *Adrian's* Edict, which (as *Benjamin* an Hebrew Author relates) give Tithes of all which they posses to the *Wise Men*, always sitting in the School, and to the humbled *Israelites* which lament *Sion*, and bewail *Jerusalem*. These dwell in Caves or ruined Houses, Fasting all the days of their Life, except on the Sabbaths and Festivals, beseeching Mercy continually at the Hands of God.

Christians.

The Martyrs at *Thebaïs*, multitudes having been executed every day with all imaginable Cruelties, Sentence was no sooner passed against one Party, but others came, presented themselves before the Tribunal, confessing themselves Christians, and received the Sentence with Joy. *Dr. Cave.*

When *Servetus* condemned *Zwinglius* for his Rashness, his answer was, *In aliis mansuetus ero, in Blasphemis in Christum non ero.*

Samodies.

Here the Priest, who is the eldest of the Family or Tribe, in Divine Service, instead of Singing, Howls till he fall down as one dead ; rising again, orders a Sacrifice of five Deer ; then thrusts a Sword half way into his Belly ; with several other Illusions, and Tricks of Sorcery. *Pasques broke open*, Vol. 2.

Mexicans.

The Town of *Mexico* was great, and had thirteen Temples, in each of which were many Idols of Stone of diverse Fashions, before whom they Sacrificed Men, Doves, Quails, and other things, with great Perfumes and Veneration.—Some years they Sacrificed, as was thought, fifty thousand Men. *S. Purchas.*

Mahometans.

The Turks are very Zealous for their Religion, which they endeavour to propagate all over the World. *M. de Thevenot.*

The Asian Turks are greater Zealots : I knew at *Smyrna* a Reverend Preacher amongst them, who had many Pupils, who was so great a lover of his own Sect, that he hated all Mankind beside ; and stuffed his Sermons with Invectives against Christians, till at last chidden by the Officers of the City : Yet his Pride hardly abated, for when on his Mule's back, with his Followers on foot, he made all Western Christians whom he met with accidentally, to alight, and attend, whilst so Holy a Man passed by. *P. Ricaut Esq;*
in his Present State of the Greek Church.

Hearbans.

Heathens.

In *Mexico* they burnt Incense before their Idols every Morning, Noon-tide, Evening, and at Midnight, and this with much Reverence; and then they beat themselves, and drew Blood with sharp Bodkins. *Rosse.*

In *Yucatan*, in their Idolatrous Processions, they wound themselves, and offer themselves cheerfully for Sacrifices. *Idem.*

Tunquinese.

It is a thing almost incredible, what a vast number of Sacrifices the King sends to the Temples of his false Gods (at his Inauguration) to be there offered to the Idols. The number of Beasts is said to exceed an 100000, besides the value of a Million in Panes of Gold, Tissues, and Silks to adorn the Idols; and Orange-coloured Calicuts for the Bonzes, and those that attend the Service of the Pagods; and a vast number of pieces of blue Calicuts for the Poor that are kept in the Pagods. *Tavernier's Collection of several Relations, &c.*

*Moderation.**Jews.*

A Moderation in reference to the Ceremonial Law, especially when the Moral came into Competition with it; and sometimes even in reference

reference to the Judicial, seems frequently in Scripture permitted and practised : Circumcision sometimes neglected, and the Pasover, and Sacrifices, &c. the Shew-bread eaten by others than Priests ; and an immoderate Zeal for Oblations, New Moons and Sabbaths, sharply reproved, when the weightier things of the Law were neglected.

Vid. Psal. 50. Isa. 1. Hos. 6. 6. I desired Mercy, and not Sacrifice, &c. Mic. 6. 6, 7, 8. As if the Almighty were about to retract those very Ceremonies which himself had instituted, when he saw the People dote so fondly upon them, as to forget or not duly mind the more solid and substantial parts of Religion.

Christians.

When I come to *Rome*, I Fast on the Sabbath ; when I am here, I do not Fast. So St. Ambrose at *Milan* tells St. *Augustine* ; which Judgment of Ambrose, *Augustine* faith, he look'd on as a Heavenly Oracle, viz. To whatever Church you come, observe the Custom of that Church, if you would avoid giving Offence to others, and taking it from others. *Dr. Stillingfleet.*

The Non-observance of indifferent things commanded, when there is no apparent Contempt or Scandal, does not involve a Man into the Guilt of Sin ; for the ground of the Magistrates Command, is only in point of Contempt and Scandal, and for preserving Order in the Church ; for to command or obey, in reference to these things, from any Opinion of the necessity of them, (and therefore the only ground of observing them) is to shew that we are not guilty of the Power commanding, or of Scandal to others. *Idem. Tota igitur religio est in fugiendo scandalo & vitando contemptu.* Whitaker, *Contr. 4. qu. 7, c. 2.*

They do not bind, if Contempt and Scandal be removed. *P. Martyr de leg. Eccl.*

Hooper,

Hooper, who had raised a Difference about Garments, writ twice to *Ridley* about the time of his Persecution and Imprisonment; who writ him an answer, as soon as he could convey it; in which he declared, how intirely he was knit to him, though in some Circumstances of Religion they had formerly jarr'd a little: It was *Hooper's* Wisdom and his own Simplicity that had divided them, every one following the abundance of his own Sense: But now he assured him, that in the Bowels of Christ he loved him in the Truth, and for the Truth. *Dr. Burnet's History of the Reform.* &c.

The Popish Cantons have made Laws, that it shall be Capital to any to change their Religion; and on a set day every year they go all to Mass, and the Masters of Families Swear to continue true to the State, and firm in their Religion, to their Lives end: And so they pretend to punish their falling into Heresie with Death and Confiscation of Goods, because 'tis a Violation of the Faith, which is so solemnly Sworn. But on the other hand, in the Protestant Cantons, such as *turn*, are only obliged to go and live out of the Canton; but for their Estates, they still preserve them, and are permitted to sell them. One cannot but observe more of the merciful Spirit of the Gospel in the one, than in the other. *Idem—Letter from Zurick.*

Mahometans.

They give excellent Rules for bridling the Passions, and shunning of Vice, e. g. If thou wouldest have Hell shut its seven Gates, take heed thou Sin not with thy seven Members, viz: Eyes, Ears, Tongue, Hand, Foot, Belly, Privities, (which last they dare not name. *F. Simon.*)

They believe, a good Life in all Religions will bring a Man to Paradise; which would seem to

to destroy their Principle of forcing all to their Religion, did they not affirm the Muselmen are all in a higher and more excellent Paradise than the best of the rest of the World. *Anonym.*

Ancient Heathens.

Socrates, at a Pompous Solemnity, when a great deal of Gold and Silver was carried along, cried out, *How many things are there, which I do not Covet!* He went commonly bare-footed, and his Feet were much hardened. His Wife used to observe of him, that he commonly went out, and returned home with the same Countenance; he made no boast of his Learning, but rather Ignorance, professing himself to know nothing: And when injuriously he was cast into Prison, he made no Supplication to his Judges; and the last day of his Life discoursed much of the Immortality of Souls, and with the Poisonous Cup in his hands, with which he ended his days,) spake thus, That he was not haled to Death, but was ascending up to Heaven.

The same *Socrates*, to a Man crying out that he should dye, if he were not revenged upon him; made answer, Let me dye, if I make not thee my Friend. *Hierocl. Frag.*

Pegu.

The *Talapoi* in *Pegu*, are not angry at those, who change their Opinions to Christianity, if their Lives be afterwards Pious and Regular. *Pacquet broke open, Vol. 2,*

Caboy.

Cathay.

The *Tartars* in *Cathay* oblige none by force to be of their Religion. *Ibid.*

Purity, Sincerity.

Jews.

THE Examples of true *Israelites* in Sacred Scripture are so obvious to every Christian Reader, as well as others, that there is no need of Repetition here. I shall therefore only tell you what remark is made upon them at this day.

Tho some idle Jews have used a scandalous compliance with the Rites of other Nations, with the Papists turning Papists, and joyning themselves to a *Crucifix* and *Rosary*, as well as to the *Zizith* and *Tephillin*; yea, some have entered into Holy Orders: Yet the *Barbary* Jews will not so much as eat of Meat dressed by one of a different persuasion, nor drink in the same Cup after a Christian or Moor, till it be washed, Dr. Addison.—And this they do, notwithstanding they hold, *That the Law of Nature is only Obligatory to all mankind*; and to those who observe this Law they promise the World to come (Eternal Life;) tho reserving to themselves a greater Glory than others. *Idem.*

Christians.

Christians.

It were needless to make instances of Sincerity or Purity in Christians, their Holy Lives, their resplendent Graces, their great and extraordinary Sufferings being an abundant proof thereof, even in the Judgments (sometimes) of their Enemies; who by this means have been Converted and brought over, not only to a good Opinion of the Persons, but the Religion too. And tho it must be confessed, that all which hath glistered amongst them, was not pure Gold; yet neither was all paint and dissimulation. The Letters in some are too plain and Capital to be misconstrued to Hypocrisy: And tho the Infirmities of Nature have sometimes shaded the brightness of their Virtues; yet I doubt not, but in many the Heart (as in the Case of Archbishop *Crammer*) hath been preserved intire and inviolate.

Zurick.

The publick Justice of the City is quick, and good, and is more commended then the private Justice of those that deal in Trade: a want of sincerity is much lamented, by those that know the Town (*Zurick*) well. *Dr. Burnet's Letters.*

Rome.

For one that studies antiquities, pictures, statues, or musick, there is more entertainment for him at *Rome*, then in all the rest of *Europe*; but if he hath not a taste of these things, he will soon be weary of a place, where the Conversation is always general, and where there is little *sincerity or openness* practised, and by Consequence where Friendship is little understood. *Idem.*

Heathens.

Heathens.

Socrates would say, That it was the most compendious way to Glory, if every one would take care to Be, what they would be thought to Be, *Cic. Offic. 2.*

The *Brahmins* hate to touch a Pot or Cup with their Mouth, but rather pour their Liquor in at a distance; eat nor drink with Men of other Religions, use washings much, touch no unclean thing, *Sir Tho. Herb. Trav. into Persia.*

The *Persees* seldom feed together, lest they participate one anothers impurity; each hath his own Cup, so as if any of his own *Caste* chance to use it, the other washes it three times, and forbears it a while after. *Idem.*

In *Mexico*, and other parts af *America*, they Sacrificed Men sometimes to the Sun, and used to open the Breast, and pull out the Heart, and offer that Principally, and then to throw it to the Idol. The Inferior Priests in the interim holding the Legs, Arms and Head of the Sacrificed wretch, whilst his Heart was taking out. *Idem.*

The Merchants, who had a peculiar God and Festival day; when they Sacrifice a Man, they gave him first for nine days Divine Honour, and offered his Heart about Midnight to the Moon, as Mistress of the Waters, or by way of gratitude for her light. *Idem.*

The *Gaurs* drink Wine and eat Swine's Flesh, if of their own breeding and feeding; but are very careful lest their Hogs eat any Ordure; for if they have devour'd any nastiness, they are strictly forbid to eat them. They never pare their Nails, so that if by way of disgrace or any misfortune they are constrained to cut their Nails, or Hair; they carry that which they cut off, to some place appointed without the City for that purpose. *M. Tavernier I. 4.c. 8.*

If

If at any time a Hair fall on their Cloths, those Cloths must be washed in Cows-pis.

Perseverance.

Jews.

IT is observed of the *Jews*, That they adhere obstinately to their Religion; and very rarely have we any instances of Converts to *Christianity*; which is imputed chiefly to the care they take in the timely Education of their Children. When *Tisus Vespasian* came against them to *Jerusalem*; rather than profane their Festival, they exposed themselves, unanimously, to the danger of the Enemy. Private Persons among them, (as one here in *England*, falling into a *Jakes* on the *Sabbath-day*) have through an obstinate Perseverance in their Superstition, run the hazard of their lives.

Christians.

Victorinus, a Rhetorician at *Rome*, a Man of great Note and Fame, who had obtained the honour of a publick Statue, but a zealous *Pagan*, upon reading *Scripture*, turn'd *Christian*, which he told privately to *Simplician*, who would not believe him, unless he would testify it also in the Publick Church: To which, at first, he answered with some scorn; — What! *Are they then the Walls that make a Christian?* Afterwards, becoming sensible of his Fault, and gathering courage, afraid lest Christ should deny him, if he should refuse

refuse to confess Him, came to Simplician, and said; *Come, let us go into the Church, and I will now become a Christian.* He did so, and was Instructed and Baptized; and being to make the accustomed Confession, the Ministers offered him the liberty of Privacy, (as to those who were of a bashful temper,) which he refused, making Confession before all the People. *Ang. Conf.* l. 8. c. 2.

One *Blandina* (in the French Persecution under *Aurelius*) a good Woman, yet of whom the Church was afraid, how she should hold out, because of the tenderness of her Body, and Education; when she came to it, though plied from Morning 'till Night, with all kind of Racks and Tortures; she bore up with invincible Courage, refreshing her self, ever and anon, with these words; *I am a Christian, and no Evil is done by us.* Her Tormentors gave over, and wondered, That a Body, so broken, should be able to breath.

The *Britains*, in the time of *Austin the Monk*, would not renounce their *Hen Fyd* (old Faith) counting *Papery* an Innovation then, and therefore stoutly resisted all that *Austin* said. *Th. Jones,* of *Oswestree.*

John Rodolph Stadler, a Clock-Maker of *Zurik*, who had been five Years in the King of *Perfia's* Service, and growing weary of being so long among Infidels, was desirous to return into his own Countrey; but desiring his Majesty's leave, had 400 Crowns promised him to stay two Years longer. But this prevail'd not; for he got the German Ambassadors to intercede for him: In the meane time his Houle was broke open in the night, and the Thief kill'd; for which he was Condemned to dye; with this proviso, That if he would be circumcised and turn *Mussulman*, he should be pardon'd. Most of the Lords sollicited him very much to change his Religion, at least in shew, and

for a time, and promised him advantages : Twice he was brought to the place of Execution in the *Maidan*, in hopes the horrour of death would oblige him to renounce ; but his constancy could not be shaken. He told them, that the King's favour should never make him lose that which Jesus Christ had done for him, in redeeming him from Eternal death by his blood, &c. The *Augustine Monks* and *Carmelites* endeavour'd all they could, to make him profess himself *Roman Catholick*; but all in vain; at last he was delivered up to the Relations of the Deceased, and at 3 blows struck down to the ground. 1637. *D. of Holst. Emb. Tr. p. 208.* and *M. Tavernier l. 5. c. 4.*

Armenians.

M. Tavernier cites several examples of the constancy of the *Armenians* in maintaining their Religion against the persecutions of the *Mahometans*, as of one that went to the *Cadi*, saying, Sir you know, that some years since I turn'd *Mahometan*, now I come to declare before you, that I have repented of denying the Saviour of the world and embracing your wicked law, proceeding to blasphemie. *Mahomet*, for which he was cut in pieces. *l. 4. c. 14.*

Mahometans.

A Gentleman of Quality and a servant to the *Mogul*, would needs be baptized, and become a Christian, whereupon the King sent for him, and by promises and threats, strongly attempted to turn him again to *Mahometanism* (for a tryal of his constancy) but he replied to the *Mogul*, that he was most willing to suffer any thing in that cause, that the King could inflict, and as for the rewards proffered, he would not accept of any thing,

thing, to forsake his said Religion : whereupon the *Mogul* wondering at his constancy, told him, that if he could have frightened him, or brought him from his new Profession, he would have made him an example for all Waverers; but perceiving his resolution, with a reward dismissed him. *Anonym.*
Author of the Manners of *Indostan*, &c.

Observation of the Lord's Day, or Sabbath.

Jews.

IN the days of *Mattathias*, Father of *Judas Mac-cabeus*, 1000 were murdered without resistance, 'till by him they were better advised.

Before that time, *Ptolomey* captivated *Jerusalem* and the *Jews*, both by this advantage, viz. their superstitious strictness in observing the *Sabbath*: So did *Pompey* afterwards.

They cavilled with our Saviour's Disciples, for plucking and rubbing a few Ears of Corn on that day, when they were hungry.

A *Jew* fell into a Privy at *Maidenburg*, 1270. on the *Sabbath*; and another at *Tewksbury*, 1220. and were, the one by the Bishop of the place, the other by the Earl of *Glocester*, constrained to abide the *Christian Sabbath*: the latter of them died in his stinking Superstitious Devotion.

They Fasted that Day 'till Noon; their *Sabbath*-days Journey was not above 2000 Paces, by the Institution of *Barachibas*, *Simeon*, and *Hellis*, *Rabbins*.

The Sacrifices, and accustomed Rites of the *Sabbath* are mentioned *Num.* 28. *Lev.* 23, & 24 where we may read, That the daily Burnt-Offering, and Meat-Offering, and Drink-Offering, were doubled on the *Sabbath*, and the Shew-bread renewed, &c. *Sam. Purchas, Theolog. Disq. of Afia, Africa, &c.*

Dr. Addison tells us, That amongst the *Jews* in *Barbary*, every *Sabbath* is observed with three Feasts, and four Offices; that all the Afternoon of *Friday* is usually taken up in Preparation, as washing, trimming, pairing the Nails, whetting the Knives, &c. the Office of the *Sabbath-arrit* (Eve) is very long. They have Garments designed only for the honour of the *Sabbath*, for which they urge *Isa.* 58. 13. *Thou shalt honour Him.* And how canst thou do it in thy every days vile Habit?

They excite their Devotion, by repeating such Sentences as these :

— Prepare to keep the *Sabbath*, and rest from all thy Work.

Provide the choicest Diet for the Day.

Prepare good Wine, Flesh and Fish.

Speak nothing, but what may cause Mirth.

If all things necessary are provided, thou art Praise-worthy.

Come with a good appetite.

Cover the bed decently.

A certain *Rabbi* saith, That he who merrily passeth the *Sabbath*, hath whatsoever he will ask of God, as it is written, *Delight thou in the Lord, and he shall give thee thy hearts desire.*

They sleep a good part of the *Sabbath* morning; and much indulge their Genius on that day; observing strictly three Banquets. They are forbid to fast longer than the sixth hour, because *thou shalt call the Sabbath a delight.*

He that purposely fasts on the *Sabbath*, must fast the next day after, to do Penance.

After Dinner the *Rabbies* have thought fit to study, or read sacred Writ; because (say they) the *Sabbath* once complained to God for lack of a Meet Companion, and God answered, *Israel shall be thy Companion*; for on the *Sabbath* they shall learn the *Law*, &c. Dr. Addison.

Essens.

The *Essens* are more severe than any other, in observing the *Sabbath*; for they do not only abstain from dressing of meat (which they dress the Evening before) that day, but also they may not remove any Vessel out of its place, nor satisfie the necessities of nature. *Josephus de Bell. Jud.* 1. 2. 6. 7.

The *Talmud* expressly speaks, for no other Reason was the Temple at *Jerusalem* destroyed, but because the *Jews* observed not the *Sabbath* aright.

Though a Man have an hundred Maids, or the command of a Thousand Servants, yet he himself ought with his own hands to do something in honour of the *Sabbath*; and so we read in the *Talmud*, that *Rabbi Casdam* cut the Pot-herbs, *R. Joseph* clave the Wood, *R. Sira* kindled the fire, *R. Nachman* swept the House, and covered the Table. Dr. Addison, *Present State of the Jews in Barb.*

Christians.

The first Observation of the *Christian Sabbath* was more by the Providence and Design of God, than the Apostles own Inclination, *Job.* 20. 19.

The second was performed voluntarily, *Job.* 20. 26. So afterwards upon the Day of Pentecost (being the first day), *Act.* 2. 1. *Act.* 20. 7. *Rev.* 1. 10.

Τῇ τοι οὐαὶ λεγομένῃ οὐαὶ μερικῷ μετρίῳ πολέμῳ ἡ σύρρας μετόπτησι τῷ αὐτῷ συνέλευσις εἰς το. Just. Mart. *Apol.* 2. C c 3 Coun-

Courtney work, about Husbandry, Vintage, Sowing, Mowing, Threshing, &c. is prohibited by the Council of *Arles*, Conc. 3. Can. 21.

Fasting is forbid, *Conc. Cesar August.* Vid. *Carrauz. Sum.* p. 119.

S. *Augustine* declares himself frequently against Dancing on the Lord's Day. Hearing, or pleading of Causes on the Lord's Day is prohibited, *apud Gratian. Adrian. p.c. 15. q. 4. item Conc. Eph. & Conc. Tarragon, &c.*

Judges Riding to Assizes is reproved very gravely, by *Gastaker*, in his Sermon, called, *God's Parley with Princes*, p. 13.

Concerning God's Judgments upon Sabbath-Breakers, see Mr. *Mayer*, on the *Church-Catechism*; also the *Practice of Piety*, and my Book, called, *The Christian's Companion*.

The whole Week is Sanctified by this Day, and according to my case of this, is my Blessing on the Rest. Dr. *Hall*.

To the same purpose, Judge *Hale* remark'd upon himself, That according to his Devotion on the Lord's Day, he prospered in his Affairs the Week following.

Modern Heathens.

I came to the place where my Company Encamped; they waited only for a Billet from the Customer, to be gone; but it could not be had that Day, because it was *Friday*, and the Customer (who was a *Mahometan*) observed that Day with great exactness. *M. d: Thev. Travels into the Indies*, I. 3. p. 77.

In *Guinea*, The Heathens forbear on their *Sabbath* (which is *Thursday*) Fishing and Husbandry; and the Palm-Wine, that is got that day, must not be sold, but offered to the King, who bestows it on the Courtiers to drink at Night. *View of the Engl. Acqu. in Guin. and the E. Ind.*

On

On this Day, in the Market-place, on a Table three yards high, whose flat cover is made of straw and reeds interwoven; they place many Rings, which they call *Festiloes* or Gods, and within them set Wheat, Water, and Oil, for their Gods, whom, they imagine, devour it. *Ibid.*

Discipline.

Jews.

THE Jews still enjoy Circumcision under its old Penalty, Gen. 17. viz. Cutting off; Yet they are not peremptory about the precise time (viz. Eight days after the birth.) I knew one *Jacob Israel Belgara*, born in *Spain*, coming afterwards to *Barbary*, 1667. Circumcised in the 40th year of his Age. Dr. Addison.

Christians.

I called to mind a passage of a Letter of *Cornelius*, that was Bishop of *Rome*, after the middle of the Third Century, preserved by *Eusebius* in his 6th Book, ch. 43. There were 46 Presbyters, 7 Deacons, 7 Subdeacons, 94 of the inferior Orders of the Clergy among them; also 1500 Widows, and other Poor, maintained out of the publick Charities, Dr. *Burnet's Letters*.

When *Philip* the Emperor would have gone into Church on *Easter-Eve*, to Prayers, the Bishop of the place would by no means suffer it, till he had made Confession of his Sins, and passed thro' the Order of Penitents, being guilty of great sins; and the Emperor very willingly submitted to it,

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Euseb. l. 6. Some think, this was rather Philip Governor in Egypt.

Theodosius the Great, for his barbarous Slaughter of the Thessalonians, was by S. Ambrose suspended, brought to publick Confession, forced a severe Penance for eight Months together. Prostrations in the Church, tearing off his Hair, beating his Fore-head, watering his Cheeks with Tears, &c. crying out (as David) *My Soul cleaveth unto the dust, quicken thou me according to thy word,* After which he was Absolved, and restored to Communion. Theodor. H. Eccl. l. 5.c. 15.

A Publick Penitentiary, (an Holy, grave Presbyter) was appointed to take Confessions of those sins which persons had committed after Baptism, and by Prayers, Fastings, Mortifications to prepare them for Absolution. This continued some hundreds of years, till Abrogated by Nectarius (S. Chrysostom's Predecessor in Constantinople) upon occasion of a Woman complaining, that during her time of Penitent Exercises in the Church, she was tempted to Folly by a Deacon: This was done by the Advice of Eudemon, most Bishops following his Example, Dr. Cave.

The Clergy of Venice have a very extraordinary sort of Exemption, and are a sort of a Body like a Presbytery, independent of the Bishop: The Curates are chosen by the Inhabitants of every Parish, and no Noble Venetian is suffered to pretend to any Curacy, thinking it below their Dignity. There is a sort of Association among the Curates for Judging of their common concerns, and some of the Laity of the several Parishes assist in those Courts, so that here is a real Presberty. Dr. Burnes Letters.

I wondred at two Discourses that I heard at one Church (in Milan) at the same time, in the Afternoon; for there were two Bodies of Men set down, in different places of the Church, all covered; and two Lay-Men, in ordinary Habits, were entertaining them with Discourses of Religion, in

A Catechistical Stile: These were Confraries; and those were some of the more Devout, that instructed the rest. This, as I never saw any where else, so I do not know, whether it is peculiar to Milan, or not. *Item.*

Cathay.

The Tartars here punish the breach of their Traditions, with Death or a Penal sum of Money; tho in Trifling matters, as touching the Fire with a Knife, meddling with young Birds, &c. which are forbid. *Packet broke open, vol. 2.*

Presbyterians.

AMONGST the Presbyterians, the Minister or Presbytery may not Excommunicate without the consent of the Church, nor for any faults, but sins of Perverseness; and after admonition; nor for private sins, but those which are publick and scandalous; nor for the Sins of others (as Bishop *Achilius* Excommunicated a whole family for the Master's Offence alone) but for his own. *Rosse.*

Self-denial.

Jews.

IN nothing scarce did the Pedagogy of the *Mosaic Law* approve it self to be an excellent Institution, more than in this, that the whole drift and tendency of it was to break the Jewish Na-

Nation off from their own Wills, and bring them to an humble dependency upon the will of God: And accordingly we find, the Devout Persons that were among them, deny themselves mightily in the Observations of the *Mosick Rites*, in the distinction of Meats, of Days, of Garments, in their Solemnities of the Ordinances of Circumcision, Paslover, Purifications, Sacrifices, &c. And to this day they are superstitiously Zealous and Obstinate in bearing the reproach of an accursed People, and adhereing still to their old Religion, in despite of all the Evidences that are produced in the World, to prove all the Shadowy part of it null and void.

Papists.

At the Inauguration of the *Roman Popes*, the Master of the Ceremonies leads the way into S. *Gregory's Chappel*, and burns some straws over a Candle, repeating 3 times, *Sic transi gloria mundi, Camerari.*

Daniel, Arch-bishop and Elector of *Mentz*, in a little peculiar Book of Prayers which he had wrote.—*Life is short, Beauty deceitful, Money fluent, Government hateful, War destructive, Victory doubtful, Friendship deceitful, Old Age miserable, Death happiness, the fame of wisdom Eternal.* Idem.

Mahometans.

When they pray to God for any thing, they are to resign themselves to his will; and say, *O my God, I beg of thee not to grant what I ask, if it be not for my Good.* F. *Simon.*

Calvinists.

Calvinists.

He that hath learned to displease himself much, hath made a good proficiency in Christianity.
Calvin.

The Marques of *Vicom* in *Italy*, that for his Religion, relinquished his Native Soyl, the Wife of his Bosom, his dear Children, his great Riches, and took upon him a voluntary Exile at *Geneva*, to serve his God according to his Faith and Conscience, that he might die in Peace, and save his Soul, was a very remarkable instance of *Self-denial*.

Indians.

Some of the *Indian Faquires* live in little pitiful Huts, near their *Pagods*, where they have once in 24 hours Victuals bestowed upon them for God's sake. Some will retire into Huts near their *Pagod*, where there is but one hole to let in the light, and will stay there, according to the height of their Devotion, sometimes 9 or 10 days together, without either eating or drinking; a thing which I could not have believed, had I not seen it. My Curiosity carried me to see one of them, with the president of the *Dutch Company*, who sent a Spy to watch night and day, whether any body brought him any Victuals; but he could not discover any relief the *Faqnir* had, all the while sitting upon his Butt like our Tailors, never changing his posture above 7 days together, not being able to hold out any longer, by reason that the Heat and stench of the Lamp was ready to stifle him. There are other sorts of Penance out-doing this, which might be thought incredible, were there not so many thousand witnesses thereof, e.g.

One,

One, over whose head several years have passed, yet he never slept day nor night: When he finds himself sleepy, he hangs the weight of the upper part of his Body upon a double Rope fastened to the Bough of a Tree; and by the continuance of this posture, which is very strange and painful, there falls a humor into their Legs, which swells them very much.

Another, night and day, Summer and Winter carries his Arms above his Head, which causes certain Carnosities to breed in his Joyns, that he can never bring them down again: His hair grows down to his waste, his Nails are as long as his Fingers; his nakedness is all the year long expoed to heat and rain, and stinging of Flies: For he hath no use of his hands to rid himself.

Another stands on one foot for several hours in a day, with a Chafing-Dish in his hand, offering Incense to his God, and all the while fixing his Eyes upon the Sun.

Another sleeps without ever resting his Arms; a great torment certainly.

Others have their Arms flagging down upon their Shoulders through weaknes, being dried up for want of Nourishment.

Some in a posture quite contrary to the motion and frame of Nature, keep their Eyes always turned toward the Sun: Others fix their Eyes perpetually on the ground, never so much as speaking one word, or looking any person in the Face, &c. There is an infinite variety of them.

In City and Countrey they go all as naked as they came out of their Mothers Womb: And tho the Women approach them to take them by the Fingers ends, and to kis those parts, which modesty forbids to name, yet shall you not observe in them any motion to Senuality at all; rather quite contrary, seeing them never to look upon any person, but rowling their Eyes in a most frightful manner, you would believe them in an Ecstasy.

Tavernier, Par. 2. l. 2. c. 6.

56ft.cs

Justice and Honesty.

See Care of the Bodies of others.

Jews.

THE Jews in case of *Mesum* and *Tuum*, have a cheap and compendious way of proceeding, and determining what is Right and Wrong, by a Juncto of *Sabios* or Masters. *Dr. Addison.*

Ancient Christians.

Nazianzen reports of his Father, That though he went through great Offices of State, yet he made not one Farthing's addition to his own Revenue; though he saw some before his Eyes, that with *Briarius* laid hold on the publick Treasures, and therewith filled their own Coffers.

St. *Austine* saith, He knew a Man (probably himself) who having a Book offered him to be sold, by one that understood not the Price of it, at a very small Under-rate, took the Book, but gave him the full price according to its just rate, a great deal more than the Seller asked. *De Trin. l. 13.*

It was *Pliny's* Testimony to *Trajan* (l. 10. Ep. 97.) — The greatest Fault that they (the Christians) are guilty of, is, that they use harmlessly to meet to worship Christ, and at those Meetings to bind themselves, by a Sacrament (or Oath) that they would not do any Wickedness, that they might be firmlier obliged not to commit Theft, Robberies, Adulteries,

Adulteries, not to falsifie their words, or to deny any thing wherewith they are entrusted, when it was required of them.

A Woman, that industriously made her self to Miscarry, was adjudged to ten years Pennance.

Infant-killing (by a Law of *Valentinian* Emperor) was made subject to the same Penalty with killing an adult Person.

The Punishment of Willful Murder (by St. *Basil's* Rule) was twenty years Pennance. —In *Tertullian's* time perpetual Pennance, not to be absolved by Death. *Dr. Cave's Prim. Christian.*

Georgians.

In *Georgia*, a Thief is acquitted, paying Seven-fold what he hath stole, two parts to the Party robbed, one to the Judges, and four to the King. If he hath not wherewith to satisfie, he is sold; if the Product do not yet equal the Sum, his Wife is sold; and if that will not do, his Children. *Tavernier*, l. 3. c. 9.

Muscovites.

There is no *Craft* or *Cheat*, but the *Muscovites* make use of it, rather to circumvent others, than to prevent being deceived themselves.—Yet they make Conscience to retain what is paid them more than their due, and return what they have received by mistake: But they think it no Sin, in their Dealings, to surprize those who Trade with them, giving this reason, That the Merchant is to make his Advantage of the Wit and Industry God hath bestowed on him, or never meddle with Traffick. Accordingly, when some *Muscovites* found themselves over-reached notoriously by a Dutch Merchant, they desired better acquaintance with him, looking upon him and applauding him for

for a very Ingenious Man, hoping to get some Secret out of him. *D. of Holstein's Amb. Trav.*

And because Cheating cannot be exercised without Treachery, Lying and Distrust, they are marvellously well versed in these Qualities; as also in the Lectures of Calumny; which they commonly make use of against those, on whom they would be revenged for Theft, which among them is the most enormous of all Crimes, and the most severely punished. *Idem.*

Such as cannot pay their Debts, are first put into the Sergeants House till a further time; if he pay not then, he is carried to Prison; every day brought out, and beat upon the Shin-bone by the common Executioner, with a Wand, for a whole hour together; and then to Prison again, till next day, &c. And this upon all sorts of Persons, Subjects or Foreigners, Men or Women, Priests or Laicks. *Idem.*

Abaffines.

See afterwards, under the Title of *Care of Mens Bodies.*

Mahometans and Indians.

By the Laws of India, they imprison for debt and hang fetters on them. Many times they will sell their persons who are the Debtors and wives and children into bondage, when they cannot satisfy their debts. The Hindoos are so very just in their dealings, that if a man will put it to their Consciences to sell the Commodity as low as they can, they will deal honestly and squarely with him. But if a man offer them much less than the price, they will presently say, what dost thou think me a Christian, that would go about to deceive thee?

The

The great *Mogul* will himself sit as Judge in matters of Consequence that happen near him. They proceed in their Tryals *Secundum allegata & probata*.

They punish Theft and Murder with death, and what kind of Death the Judge pleaseth to appoint: Some are hanged, beheaded, empailed and put on stakes, torn in peices by wild Beasts, killed by *Elephants*, stung with Snakes.

No *Malefactors* lie above one night in prison: Sometimes not all, but are speedily brought upon trial and so to Execution.

The *Mahometans* are prohibited by their Alcoran, to lend Money upon *Usury*; and with them it is a very great Sin, and they are very careful to abstain from it; yet some of them make such Bargains, as differ little from *Usury*. *M. de Thevenot*.

Sultan *Amaras* disguising himself, would go sometimes to a Baker's Shop and buy Bread; and tometimes to a Butcher's for Meat; and one day a Butcher offering to sell Meat above the Rate which he had set; he made a sign to the Executioner, who presently cut off his Head. *Idem*.—He beheaded two in one day for Smoaking Tobacco.

I saw a Man, who sold Snow at five Deniers the Pound, receive—Blows on the Soles of his Feet, because his Weight was not exactly full.

Another having sold a Child a double worth of Onions, and the Officers of the Market meeting this Child, and finding that he had not enough, went to that Man, and gave him thirty, blows with a Cudgel. *Idem*.

The *Chinesc* punish Murder and Theft with Death. Sir *Tho. Herb.* Their Justice is Severe, their Prisons strong, and Executions quick.

Perſians.

It was ordinary with *Seba-Abbas* King of *Perſia* to go *incognito* into the Markets, and examine their Weights and Wares, and punish the Guilty severely. One day at *Ardebil*, he caused to be put into a red-hot Oven a Baker, who refused to sell Bread to the Poor, under Pretence of keeping it for *Abbas* and his Soldiers. He caused a Butcher to be hung by the Back upon his own Hooks, for that he found his Weights too light. *D. of Holſtein's Amb.*

Japon.

The *Japones* punish all manner of Theft with Death, *Tavernier's Collect.* p. 4.

*Love to the Bretbren.**Jews.*

THE *Jews* have such a care of one another, that they never suffer any of their Communion to want long, but make Collections in their Synagogues for such as are in any Poverty or Distress; and this with as much care for their Reputation and Credit as may be.

Christians.

See how these Christians love one another, the Proverbial Remark of the Heathens, *Tertull. Ap. c. 39.* *Fraternal* was a word much used by Christians in those times.

Heathens accused Christians for having privy marks on their Bodies, whereby they fell in love with each other at first sight. *Min. Fel.*

They never met, but they embraced and saluted mutually with a Holy Kiss, not only in their own Houses, but at their Religious Assemblies.

It was common with the Primitive Christians, to send the Eucharist from one Church to another, though differing in some little Circumstances; also from House to House, and from Country to Country; which pieces of the Eucharist they kept in some decent place of the House, against all Emergent Occasions, to fortifie their Faith, and increate their Kindnes; yea, and as some think, to entertain their Friends with before every Meal, &c. But by the *Laodic. Synod* this was abolished (*Can. 14.*) and the *Eulogie*, pieces of Bread which remained of the Peoples Offerings, solemnly blessed by the Bishop, appointed in their room,—to be sent to Catechumens, and up and down to Towns.

Sozomen saith, that *Epiphanius* Bishop of *Salamine*, having spent his own Estate first in pious and charitable Uses; he afterwards dispensed the Goods of the Church so freely, till the Guardian charged him with Lavishness; yet he remitted nothing of his accustomed Bounty: At last all being spent, a Stranger on a sudden comes into the Steward's Lodging, and delivers into his Hand a great Purse of Gold, without discovering who sent it, or who it was that brought it. *H. Eccl. l. 7. c. 27.*

Palladius tells of *Macarius*, a Presbyter and Governor of the Hospital at *Alexandria*, that he coming to a rich Virgin in the City, but Covetous and Uncharitable, told her, that a parcel of Jewels, Emeralds and Jacinths of inestimable value were lodged at his House, but which the Owner was willing to part with for 500 pieces of Money, and advisest her to buy them; she gives him the Money, intreated him to buy them for her: Afterward she coming to see them, he takes her into the Hospital, shews her first the Jacinths (the Lame, Blind and Cripple-women) in one Room, then the Emeralds (the Men) in another Room. The Woman blush'd, and was troubled to think, that she should be haled to that, which she ought so have done freely for the Love of God.

Hist. Lauf. c. 6.

Fabiola, a Roman Lady, sold her Estate, dedicated the Money to the uses of the Poor, built an Hospital (and was the first that did so) she carried the Diseased in her Arms, on her Shoulders, wash'd and dress'd their filthy Sores, and prepared them Food and Physick. *Hieron. Epitaph.*
Fabiola ad Ocean.

Placilla Empress, Wife to *Theodosius* Jun. used to visit the Sick in the Hospitals, give them Food and Physick, taste their Broths, attend at their Beds, wash their Cups, &c. *Theod. H. Eccl.* l. 5. c. 18.

Degratius, an old Bishop of *Carthage*, sold all the Plate of the Church for Ransom of Captive Christians, lodged them in two large Churches, visited them continually day and night, with Physicians attending on him. *Vist. Utic. de parf.*
Vandal. l. 1.

In a terrible Plague at *Alexandria*, the Christians boldly ventured to visit daily, instruct and comfort the Sick Brethren, till themselves expired and died with them. *Euseb. H. Eccl.* l. 7. c. 22.

Parabolani were Officers to attend the Sick in *Alexandria*, a kind of Clergy-Physicians.

Mahometans.

The Mogul doth continually relieve many poor People.

Solyman the Second built the *Moreftan*, a lovely Hospital for Pilgrims, of all Religions, at *Damascus*. *M. de Thev.*

At a fair Mosque in *Golconda*, about four in the Afternoon is a Dole of Bread and *Pilau* to all the Poor that come. *Tavernier's Trav. Ind.* p. 64.

Musemacelus, a Turkish Chalif, had a Counsellor so unmindful of Humane Frailty, that he was wont to say, Mercy was a Weakness in Nature, and Liberality Folly. *Hottinger ex Elmec.*

The Chinese sometimes will lend Money to be repaid them in the other World. *Sir Th. Herb.*

Indians.

A *Bramin* coming to *Patna*, assembled all his Tribe together, demanded of them 2000 Roupies, and 27 Ells of Calicut; they excused themselves because of their Poverty; whereupon he vowed neither to Eat nor Drink till they had brought it: With this resolve he climbs a Tree, sits in the Fork between the Boughs for several days. The noise of this coming to the Ears of the *Hollanders*, where we were, we set Sentinels to watch whether it were true or no,—which he did for 30 days together; on the 31st, the Idolaters fearing to kill one of their Priests, clubb'd together, and brought him the Roupies and Calicut; so soon as the *Bramin* saw the Money and Cloth, he came down, upbraided those of his Tribe for want of Charity, distributed all the Roupies among the Poor,

Poor, reserving only five or six for himself; the Cloth he cut into little pieces, and gave away, keeping only to himself enough to cover his own Nakedness. After which he disappeared of a sudden, and no body knew what became of him, though diligent Search was made after him. *Taverner*, Part 2. l. 3.

Friendly Pairs.

Jewish.

David and Jonathan.

Christian.

St. Peter and St. Mark.

St. Paul and Timothy.

Gregory Nazianzen and Basil.

Crommer and Cromwell.

Heathen.

Hercules and Telamon.

Pylades and Orestes.

Theseus and Perithous.

Love to Enemies.***Jews.***

TH E Jews, at the *Feast of Tabernacles*, profoundly curse the Christians, desiring, That God would smite them, as he did the First-born of *Egypt*. And though this direful Prayer be not found in the Liturgy, Printed at *Venice*; yet I am sure, 'tis in the *Machzor*, of the *Cracovian* Impres-sion. Dr. *Addison*.

Purchas tells us, out of *Munster*, That 'tis one of their Negative Precepts, If any of the Seven *Ca-naanitish* Nations, shall come into the hands of a Jew, he ought to slay him. *Purchas*.

Sooner than they would endure, that the *Gen-tiles*, (whom they curse and revile in their daily Prayers) shoud have any part with them in their *Messiah*, and be counted Co-heirs thereof, they would Crucifie 10 *Messiahs*; yea, if it were pos-sible, would put GOD himself to death, with all the Angels and Creatures else, though they should therefore undergo a thousand Hells. *Luth. in Mi.*

4. 1, 2.

Christians.

Athenagoras principally useth this Argument, to prove the Divinity of the Christian Religion, viz. Loving Enemies. *Leg. pro Christian.*

Nazianzen, then Bishop of *Constantinople*, lying Sick, a young Man came to his Bed's feet, with Tears

Tears, begging his Pardon, confessing, That he was the Person Suborn'd to Murder him; The Bishop prayed for him, wishing no other Satisfaction, but that he would forsake his Heretical Party, and turn *Christian.* *Vit. ejus per Greg. Presb.*

Paul, the Martyr, going to Execution, prayed for *Christians, Jews, Samaritans,* the very Judges that condemn'd him, and the Executioner that was ready to cut off his Head. *Euseb.*

S. Mamas, the Martyr, treated the Soldiers sent to take him, with the best Supper he had. *Dr. Cave.*

Pachomius, a Heathen Soldier, in the first times of *Constantine,* turn'd *Christian,* upon observation of the *Christian's* Liberality to the Army, when almost Famished, and became an *Anchoret.* *Idem.*

In a Famine and grievous Plague, under *Microminus* in the *East,* the *Christians* were famed for their care for the Poor, and Sick, and dead Bodies.

Mahometans.

It is not lawful for the *Mahometans* to convert any Lands to Sacred uses, except they have first with their own Sword, won it from the Enemies of their Religion; and therefore *Selym* the Second, intending to build a magnificent Temple, College, Monastery, and Alms-house, at *Adrianople,* brake his League with the *Venetians,* and wan *Cyprus* from them, that he might endow the same with maintenance. *Purchas.*

Papists.

The *Papists* every Year curse and damn all Heretical Princes and People in their Sol min Ser i.e.; they exempt likewise Children from Obedience

ence to their Parents, and Subjects from Allegiance to their Sovereigns, upon that score,

Mahometans, Heathens.

At *Surat*, the Ambassador's Servant, his Cook, being one day drunk, in his way met the Gouvernour of *Surat*'s Brother, as he was riding to his House; the Cook made a stand, made at him with his Sword, calling him, *Now thou Heathen Dog*. He replied civilly, in his own Language, *Ca-ca-ta*, i. e. What sayst thou? The Cook answer'd with his Sword, was seiz'd, disarm'd, imprisoned: upon the Ambassador's hearing of it, he sent to the Gouvernour's Brother, to signify, That he came not thither to countenance any disorderly Person, and therefore desired him to do with him what he pleased. Upon which he presently sent him home, without doing him the least hurt; but who was the Heathen Dog at this time?

Care of the Souls of others.

Jews.

I Question not, but the Jews have a zeal for their Brethren, which they shew most of all, when any of them are in danger of being brought over to Christianity, or any other Religious Communion.

Christians.

Christians.

We *Christians*, pray to G O D night and day, not only for our selves, but for all Men, and for the safety of the Emperors themselves. *Cypr. past. vii. ejus annex.*

Justin M. tells the *Jews*, that they prayed for them. *Dial. cum Tryph.*

They prayed for the *Gnosticks*. *Iren.*

Pamphilus the Martyr used freely and readily to bestow Bibles (dearer in those days, than since Printing was Invented) on those that were willing to read them. *Hieron. adv. Ruff.*

Chrysostom maintained many Presbyters and Monks in *Phoenicia*, at his own charge, to instruct the Heathens; and procured a Law from *Arcadius*, Emp. for pulling down the *Pagan* Temples, and when many of them were wounded and slain for their pains; he encourages them to go on, and promiseth (though himself then in Banishment, and his Incomes poor) that their former Pensions should be paid them. *Theod. Hist. Eccl.*

What care *S. John* took for the Soul of a young Man (entrusted with a Bishop) and afterward turned High-way-man, *vid. alibi.*

What care and pains *Monica* took for the Conversion of her Husband *Patricius*, *vid. Aug. Conf. l. 9. c. 9.* as also for her Son *Augustine*, *vid. ibid. c. 10.*

Serapion (called *Sindonites*, because he never wore but one poor Linnen Garment) sold himself to a *Gentile* Player, that served the Theatre, with whom he lived, and underwent the meanest offices, till he had converted him, his Wife, and whole Family to *Christianity*, who upon their Baptism, restored him to Liberty; whereupon he freely returned them back the Money which he had received, as the price of his Servitude, which, by mutual

mutual consent, was given to the Poor. Coming afterwards to *Lacedemon*, he sold himself to a principal Man of that City, (that was a *Maniabee*, but otherwise a good Man,) and served him two Years, as his Slave; till he had brought that whole Family off from that pernicious Heretie; and for his kindness, was afterward respected as a Brother or Father. *Pallad. Hist. Laus.* c. 83. *in Vit. Scrap.*

Origen tells Celsus, That some of the *Christians* had peculiarly undertaken to go up and down to Towns and Villages, &c. to convert others, often wanting convenient Accomodations for their pains. *Orig. contr. Cels.*

The Lady *Baines*, afterward Lady *Darcy* in the North, gave about one Thousand Pounds per Annum, to maintain Preachers, where there were nor any means for them, (such as Mr. *Baines*, Mr. *Dyke*, &c.) *Clark's Lives.*

Love to the Souls of others.

Armenians.

THE Revenue of the *Armenian* Patriarch is 600000 Crowns, or thereabouts; for all the *Armenian-Christians*, that are above fifteen Years of Age, ought to pay him yearly five Sons; and though many pay him not, by reason of their Poverty; yet the Rich supply that defect, who sometimes pay him two or three Crowns a head. But this Money doth not stay in the Patriarch's Pocket: Nay, he is sometimes behind hand; for he is engaged to relieve the poor *Armenians*, who have

have not wherewithal to pay the *Carage*, (the Annual Tribute imposed by the *Mahometan Prince*;) otherwise, necessity would force them to become *Mahometans*; and they, their Wives and Children, would be sold; which the Grand Patriarch labours all he can to prevent. M. Tavern. E. n. c. 3.

Protestants.

For thus reports of Bishop *Hasper*: — Twice I was at his Palace at Worcester, where, in his Common-Hall, I saw a Table spread with good store of Meat, and beset full of Beggars, and poor Folk; and I asking his Servants what it meant; they told me, That every day their Lord and Master's manners was, to have customably to Dinner, a certain number of poor Folk, of the said City, by course, who were served by four at a Meſs, with whole and wholesome Meats; and when they were served (being before examined by him, or his Deputies, of the Lord's Prayer, Ten Commandments, and the Articles of their Faith) then he himself sat down to Dinner, and not before. *Fax Mar.*

Chineſe.

In Quinsay, in a walled Park belonging to a Monastery, the Monks fed 4000 living Creatures, of divers kinds, out of their Charity to the Souls of Noble Men, which (they believed) were entered into the Bodies of these Creatures. *Rolleſſe*.

Care of their Bodies.

Jews.

THe *Jews* have no Beggars, such as go from house to house; tho' (in *Barbary*) many indigent persons. With great insulting they upbraid the *Moor* and *Christian* with their Common Beggars. Their way of Releiving the poor is,

1. By Copies of the Law bought and laid up in the *Synagogue*, till the buyer's family, or any of them be in poverty, and then sold for their use.
2. By Legacies of dying persons. For none dye safely, say they, who bequeath not something to the *Corban*.
3. Contributions, out of which they raise portions, and provide for *Orphans*. And to avoid Sophistication, the poorer females are provided for by lot; those on whom the lot falls, are first placed in marriage.
4. Private Alms on *Fridays* and *Holy-days*.
5. By *Kibbush*, or letters of Collection from *Synagogue* to *Synagogue* *Dr. Addison*.

Christians.

Cyprian gave especially to the *Presbyters* and *Deacons* of his Church to provide for the poor. *Ep. 5.*

Dionysius, Bishop of *Corinth*, testifies of the Church of *Rome*, that they administered very liberally to the necessities of other Churches, as well as their own. *Euseb. Hist. Eccl. l. 4. c. 23.*

Chry-

Chrysostom tells of the Church of Antioch, tho the Revenues of it were small in his time, yet besides its Clergy, besides strangers, Lepers and Prisoners, it daily maintained above 3000 Widows and Maids. *Hom. 67. in Matt.*

Cyprian, upon his turning Christian, sold his Estate to relieve the wants of others, and could not be Restrained from it, by perswasions or considerations. After his entrance on the Ministry, his doors were open to all comers; from whom no Widow ever returned empty; to the Blind he would be a Guide to direct them; a support to the Lame; a defence to the oppressed. *Vit. ejus & Paul. Disc.*

Cesarius, S. Basil's Brother, made this short Will, *I Will that all my Estate be given to the poor,* *Basil. ad Sopbron. Ep. 84.*

Nazianzen saith, His Father gave not only the Surplusage of his Estate to the Poor, but even part of what he reserved for necessary uses.

— Of his Mother, That an Ocean of Wealth would not have filled her unsatisfyed desire of doing good: That he often heard her say, if lawfull, she could willingly have Sold her self and Children, to expend the Price on the Poor.

— Of his Sister *Gorgonia*, That she was immensely Liberal, her gate open to every stranger, her Estate common to the Poor, and as much at their need, as every one's is to himself. *Orat. 19.*

Abassines.

Amongst the *Abassines*, Homicides are deliver'd up to the next of Kin to the Party Murder'd; at whose free will it is, to Pardon the Malefactors, sell them to foreign Merchants, or put them to what death they please: If the Homicide escape unknown, all the Neighbourhood are obliged to pay a Fine. *Job Ludolph.* a custom still used in *Perſia*.

Ancient Heathens.

Every one of us is encompassed round with many circles, some less, some greater, &c. In the first are those things which belong to our own Body; the second comprehends our Parents, Wives and Children; the third Uncles, Aunts, Grand-fathers and Grandmothers, Nephews, &c. The fourth the rest of our Relations; then those of our own Tribe and Society; next our Neighbourhood and Nation; the last and greatest is that of Mankind. *Hierocl. de Quest. quomodo utend. se cognatis?*

Chineſe.

A particular Judg in every City appointed for the Poor, the first day of his Office Publishes an Order, that all who have any Children Lame, Sick, &c. should come by a certain day, and make their cases known; if able, they are put to Learning, or a Trade; if not, to Hospitals, where they are brought up at the King's Charge: None are permitted to go abroad. The Blind are not accounted as unable for work. *Mandeville.*

Cambaia.

Here they redeem Birds and Beasts appointed to be Slain, and carry sick Birds to the Hospital, and redeem Malefactors appointed to be Slain, and sell them for Slaves. *Rosse.*

Muscovites.

Their good Works (which they believe Meritorious) are building of Monasteries and Churches, and giving Alms ; besides which, they do nothing whereby a Man may Judge of their Faith by their Works. *D. of Holstein's Emb. Travel.* No Muscovite almost, but as he goes to Church, or about his occasions, buys Bread, to distribute among the Poor. *Idem.*

Chinese Heathens and Mahometans.

Few or no Beggars are found in *China* ; for a young beggar hath the Whip ; the Old, Lame and Blind are provided for in the Hospitals. *Sir Th. Herbert.*

The *Banians* (or Priests of the *Indians, Hindoos*) have Spittles to recover lame Birds and Beasts.

Rich Men among the *Hindoos* build large *Sarais* or Houses for Lodgings, where any Travellers may find House-room and use it freely : others make publick Wells, and Tents for publick use : others maintain Servants, who continually attend upon the road-ways, and offer unto Passengers Water for themselves and Beasts.

The *Mogal* Relieves many poor People.

A *Musselman* will give the 7th part of his Estate towards the relief of the Poor.

Tis one of *Mohomet's* five Precepts,—to give yearly to the Poor the fortieth part of their substance. *M. de Thevenot.*

Some of the *Mahometans* in their Life-time relieve the Poor with their Goods : And others at their Death leave great Estates for the Founding of Hospitals, building of Bridges, *Kirwanferaries* (Inns for the Caravans) bringing water to the High-ways, &c. others at their Death give their Slaves Liberty.

ty. They who want Purses, employ themselves in mending High-ways, filling the Cisterns by the Road with Water, showing Travellers the Foard, for God's sake; refusing Mony, when offered: Some buy Birds to set at Liberty, others leave considerable means to Bakers or Butchers to distribute meat amongst so many Dogs and Cats.

Sultan Amurath, seeing a Man one day stop at the corner of a Street in *Constantinople*, to dine on a piece of Bread and bit of Roast, which he had bought hard by, and hold his Horse (that was loaded with goods he had to sell) by the Bridle; he order'd the Horse to be unloaded, and the load put upon the Master's Back; obliging him to continue so all the while that the Horse was Eating a Measure of Oats. *M. de Thevenot.*

At the chief Temple in *Fez* the Priest takes charge of the Poors mony and Orphans, and deals to them Corn and Mony every Holy-day. *Rosse.*

Milan.

The Hospital at *Milan* is a Royal Building; I was told it had 90000 Crowns Revenue: The old Court is large, and would look noble, if it were not for the new Court that is near it, which is 250 foot square, and there are three rows of Corridors or Galleries all round the Court, one in every Stage, according to the Italian manner, which makes the Lodgings very convenient, and gives a Gallery before every Door. It is true, These take up a great deal of the Building, being ordinarily ten or eight foot broad; but then here is an open space, that is extream cool on that side where the Sun doth not lye; for it is all open to the Air, the Wall being only supported by Pillars, at the distance of fifteen or twenty foot one from another. In this Hospital are not only Galleries full of Beds on both fides, as is ordinary in all Hospitals, but there are also a great many Chambers,

bers, in which Persons, whose Condition was formerly distinguished, are treated with a particular Care. There is an Out-house, which is called the *Lazarette*, that is without the Walls, which belongs to this Hospital, it is an exact quarter of a Mile Square, and there are 360 Rooms in it, and a Gallery runs all along before the Chambers, so that as the service is convenient, the Sick have a covered Walk before their Doors: In the middle of this vast Square there is an Octangular Chapel, so contrived, that the Sick may, from all their Beds, see the Elevation of the Host, and Adore it: This House is for the Plague, or Infectious Fevers, and the sick that want a free Air, are removed hither. Dr. *Burnet's Letters.*

Naples.

The *Annunciata* is the greatest Hospital in the World; the Revenue is said to be 400000 Crowns a year: The number of the Sick is not so great as at *Milan*: Yet one convenience for the Sick I observed in their Galleries, which was considerable, than every Bed stood as in an Alcove, and had a Wall on both sides.—The young Children they maintain, are so many, that one can hardly believe the numbers they boast of; for they talk of many thousands, that are not seen, but are at Nurse.

Idem.

Venice.

At *Venice* are seventy three Rich Hospitals.

St. Clark.

ever of Banishing are not raised up to stand
wide w^t open eyes; or : these condemned
and banish'd have ever since been fain'd to ob-

Dutch. The *Tuehuis* or *Raspelhuis* (or House of Cor-
rection for Debauched young Men) in *Amsterdam*
hath, at the entrance of the Gate, two Lions
bridled (a proper Emblem) with this Inscription,
Virtutis est domare qua cuncti pavent. They who
are put in, are forced to work and get their Bread
with hard Labour. I saw those who rasped *Brazil*,
having a certain Task set them every day, work so
hard, that being Naked and in a sweat; and the
Dust of the *Brazil*-wood flying upon them, they
were all over painted of a beautiful red Colour.—
They told us, That some that were committed
to their Charge, and not to be brought to work
by blows, they placed in a large Cistern, and let
the water in upon them, placing only a Pump by
them for Relief, whereby they are forced to la-
bour for their Lives, and to free themselves from
Drowning. One we saw put into a narrow Dun-
geon, and kept from Meat. Some are put into this
Houle for a longer time, some for a shorter.—
This may seem severe to many, yet is not compa-
rable to that which is reported to have been used
formerly at *Colen*, in the *White-Tower*, where
such Youths that were not otherwise to be reclaim-
ed, were shut up; the height and thicknes of the
Walls secured them from escaping, or from their
Complaints being heard; near the top was placed
out of their Reach, a Loaf of Bread, the last re-
medy against Starving, which while their bold ne-
cessity forced them to reach at, they executed their
last sentence upon themselves, and miserably brake
their own Necks.

Somewhat like the *Raspelhuis* is the *Spinhus* for
the young Women who live loosely, are taken in the
night, or can give no Account of their Living.
Here they are bound to make Lace, Sew, or Em-
ploy their time perpetually in some honest Labour.

Those

Those of the better sort are permitted to have Chambers apart ; in one large Room I saw about 100 of them, and some very well dressed and fine, which was an unexpected sight to me, and would sure be more strange in France or England.

The *Weeshuis*, or Hospital for Children, where there are 600 Orphans carefully looked after and well Educated.

The *Dolhuys* is for such as are delirious, Mad or Melancholick.

The *Gasthuis* for the Sick, is large and hath a great Revenue.

The *Mannenhuis* for Old Men, and such as are no longer able to labour towards their own Support.

Besides all these, there are great Sums of Money Collected for the Poor, so that there is not a Beggar to be seen in the Streets. And upon all appointments of meeting at the Tavern, or elsewhere, and upon many other occasions, whosoever fails to come at the exact time, forfeits more or less to the use of the poor. Dr. Brown's Travels.

Unity and Peaceableness:

Jews:

The Jews, as to their Principles, ever came short of the Christians in this respect ; 'tis true, they were obliged to Love one another : But that Precept was not backed and enforced with such advantagious Arguments to them, as to us. Nevertheless their Divisions and Quarrels among themselves have not been very Notorious, above other People : And in case of strife between Neigh-

bours, it is their custom, between their Vespers and Nocturns, whilst they stay in the Synagogue, to endeavour a Reconciliation; and he that cannot prevail with his Neighbour to be Reconciled, goeth to the Common-prayer-book, and shutting it, knocks upon it with his Hand, saying, *Ani Kelao.* I conclude the business, i. e. I leave off Praying, till my Adversary be reconciled; which accordingly is done. *Purchas.*

Christians.

The Christian Religion reconciled Jews and Gentiles.

When Novatus (or Novatian) had made a disturbance in the Church of Rome (concerning receiving the Lapsed into Communion) Dionysius Bishop of Alexandria writing to him, tells him, 'tis better to suffer any thing, than that the Church of God should be rent into pieces, *Euseb. Hist. Eccl. l. 6. c. 45.*

Cyprian saith, He that Rents the Unity of the Church, destroys the Faith, Disturbs the Peace, Dissolves Charity, and Profanes the Holy Sacrament. *De Unit. Eccl.*

How passionately Sollicitous Constantine the Great was for composing the Arian Heresie, *Vid. vit. ejus l. 2. c. 64. & Theod. H. Eccl. l. 1. c. 11.*

When perverse and unquiet Persons raised Debates and Contests about the See of Constantinople. Gregory Nazianzen (then Bishop of the place) stood up in the midst of the Assembly, told the Bishops, how unfit it was, that they, who were Preachers of Peace to others, should fall out among themselves. He besought them, by the Sacred Trinity, to manage their Affairs calmly and peaceably; and if I (saith he) be the *Totius* that raiseth the storm, throw me into the Sea, and let these Worms and tempests cease: I am willing to undergo, whatever you have a mind to; and tho innocent

cent and unblamable, yet for your peace and quiet, am content to be banish'd the Throne, and to be cast out of the City : Only according to the Prophet's Counsel, be careful to love Truth and Peace, and therewith freely resign'd his Bishoprick, tho legally settled in it. *Vit. Greg. Naz. per Greg. Brasb.*

S. Chrysostom, Bishop of *Constantinople* (after *Greg. Naz.*) having refuted those pertty Cavils which his Adversaries had made against him; addg. But if you suspect these things of me, we are ready to deliver up our place and power to whomsoever you will ; only let the Church be preserved in Peace and Unity. *Hom. 11. in Ep. ad Eph.*

Who is there among you (saith *Clemens* in his *Epistle to the Corinthians*) of that generous temper, that compassionate and charitable disposition ? Let him say, If these Schisms and Contentions, this Sedition hath arisen through my means, or upon my account, I will depart, and be gone whithersoever you please ; only let Christ's Sheepfold, together with the Elders placed over it, be kept in peace.

Irenaeus to Pope *Victor* (about *Easter*) tells him, that Bishops in former times, tho differing in the Observation of it, yet always maintained an entire Concord and Communion one with another, *Euseb.*

When *Polycarp* came to *Rome* from the Churches of the *East*, to treat with Pope *Anicetus* about *Easter*, and other Affairs, tho they could not satisfy each other about the Controversy, yet kissed and Embraced each other with mutual Endearments, and Received the Holy Communion together : And *Anicetus* gave *Polycarp* leave to Celebrate the Eucharist in his Church. *Vid. Iacobem. dicit. Epbr. Syr.*

Muscovites.

The *Muscovites* sotishly and insolently command Ambassadors to be uncovered first, and by force take all advantages over them, and are uncivil to strangers; and not complaisant amongst themselves. At *Nice-novogrod* the Chancellor's Steward coming to see us, the Ambassadors invited him to Dinner; but when they were to sit down, the *Priſtaff* would take place of him:— *Whore's Son and Dog* were the mildest of their Terms for half an hour and better,— At last, by intreaty of the Embassadors were reconciled. D. of Holstein's Emb. Trav.

They are much given to Quarrelling and Railing one at another, but seldom Fight, unless with Fists and Switches. And tho they forbear Curseing, Swearing and Blaspheming, yet their railing expressions (even of Parents and Children mutually) is such as cannot be expressed without horrour. Idem.

In Persia.

At *Iſpahan*, Aug. 28. 1637. The *Augustine Friars* came to entreat the Embassadors to honour them with their presence next day at the Celebration of the Feast of S. *Augustine* their Patron; the same favour they desired of the *Muscovian Poflanick, Alexei Savinonits*, as also of an *Armenian Bishop*, and the *English Merchants*, who tho of a different Religion, and that in *Europe* they would have made some difficulty of it,— Yet live like Brethren and true Christians, among their common Enemies. D. of Holstein's Emb. Trav., p. 204.

Modern Heathens.

The *Bannians* are no Swaggerers, no Roysters ; - they abhor Domineering and Fighting ; yea, suffer themselves to be fleeced by any Man, rather than resist or shed Blood by breach of Peace, or making the least Opposition : They love no Tumult, no Innovation ; are content to submit rather than govern, and wish all were of their Mind ; that is to say, morally Honest, Courteous in Behaviour, Temperate in Passion, Decent in Apparel, Abstemious in Diet, Industrious in their Callings, Charitable to the Needy, Humble, Merciful, and so Innocent, as not to take away the Life of the silliest Vermin, and no marvel, for so they might dislodge their Friends of a peaceful Manlion's, for they verily credit the Passage of Souls into Beasts.

Obedience to Civil Governors.

Jews.

THE Jews of late Ages have been found Flexible to any Civil Government, though in former times not so: For beside the Insurrections made in our Saviour's and the Apostles times, 48 years after the Destruction of Jerusalem, they made the City *Bethoron* to be their chief City, and rebelled by the Perswasion of *Ben-chocab* (Son of the Star Numb. 25.) 200000 in number, but received such a Slaughter (as themselves tell the Story) that the Blood reached to the Horses

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Mouths, &c. In the time of *Trajan*, they rebelled again in *Egypt* and *Cyrene*, under *Luke* their Captain, and many thousands of them were destroyed, *Dion* saith 220000. Afterwards under a *Pseudo-Moses* in *Arabia*, rebelling again, they were again destroyed. *Purchas, Alsted, &c.*

Christians.

The Christians obey the Laws that are made, and by the Exactness of their Lives, go beyond that Accuracy which the Law requires of them.
Just. Mart. Ep. ad Diogn.

Are there any more devoted to you than we, who Pray for the Happiness of your Government, that according to Right and Equity, the Son may succeed his Father in the Empire? &c. *Athenag. Iug. pro Christian.*

Tertullian saith, Though they refused to pay the Taxes rated upon them for Maintenance of the Heathen Temples, yet for all other Tributes they obeyed. *Dr. Cave Prim. Christ.*

Muscovites.

No People in the World have a greater Veneration for their Prince than the *Muscovites*, who from their Infancy are taught to speak of the Czar, as of God himself, witness their submissive Forms of Speaking, the Honour to see the Brightness of the Eyes of his Czarick Majesty; ---only God and the Czar knows it. ---All they have belongs to God and the Czar. *D. of Holstein's Emb. Trau.*

Inhamban.

The King of *Inhamban* is much reverenced by his Subject, by whom he is served upon the Knee; and

and when he Coughs or Drinks, all those that are about him make such a Shout, that the Town rings of it. In one particular they differ from most Nations else, which is, That such as are admitted into his Presence are bound to sit down; it being the greatest Favour to stand. *Dr. Heylin.*

Japanners.

In Japan, if any Prince or Great Lord makes a Feast for his Friends, at the end of the Feast he calls his principal Officers, and asks them if there be any that hath so much Love for him, as to kill himself before the Guests for his sake. Presently there arises a Dispute among them, who shall have the Honour; and whoever the Prince is pleased to name, rips up his Belly with a Crik, which is a kind of Dagger, the point whereof is poysoned. *Tavernier's Relation of Japon.*

The Mogul's Subjects, if sent unto any place of Employment, shave not their Heads, nor cut their Hair, till they return; to shew their Discontent while out of his sight.

When the Mogul sends his Commands by Papers to any of his Governors, they well accompanied, go out to meet the Messenger; as soon as they see the Letters, they alight from their Horses, fall down on the Earth, and take them from the Messenger, and lay them on their Heads, and carry them to the place of publick Assembly to be read.

They that are near the Mogul, attend constantly to see him, when he exposes himself for that purpose in a Balcony, as usually he doth three times a day : When they see him, they cry out—Live, O Great King ; or, O Great King, Health and Life. And his Subjects will do any thing he bids them, as for a Father to kill the Son, &c.

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The meaner sort to their Superiors use these abject and lowly Ceremonies of Reverence, by putting their right Hand to the Earth.

The Turks are Loyal to the Prince, whom they highly reverence, and blindly obey. *M. de Thev.* —They are not seen to betray their Prince, nor turn to the side of the Christians.

They give good Precepts of Subjection and Loyalty; for instance, That it is never lawful to kill their Prince, nay, nor to speak ill under pretence, that he is a Tyrant. *F. Simon.*

The *Banijans* in *East-India* are content to submit rather than govern, and wish all People were of their Mind. *Sir Tho. Herb.*

The Chinese Honour their *Mandarins*, Reverence their *Chians*, little less than adore their King, *Idem.* No Subject hath recourse save by Petition, *Idem.*—Scholars and Merchants are more honoured than Men of War: No People in the World more honour their King than they; for they suppose him too Glorious to look upon; they obey his Will in every thing; fill his Exchequer yearly with above 1000000 Crowns; call him —Lord of the whole World, Son of the Sun, Beauty of the whole Earth. Nor do any express more filial Respect to Parents than they; Marry not without their Consent, &c. *Idem.*

Good Parents.

Jews,

Rabbi Jose, a Wise Man and Mechanick, viz. a Skinner, had eight Sons, to all which the Jews attribute the Praise of Wisdom. *Hottinger.*

A great reason of the Jews unshaken Adherence to their Faith, is, That they are timely and deeply grounded. They make use of that Rule of Solomon frequently, *Catechise a Child in the way he should go, &c.* The Parents strictly forbid their Children all Conversation with Mahometan Children; suffer them not to use the Name of God till seven years of Age; teach them to read, by casting two or three Letters on a smooth Stone or Board at first; to write, by giving them a Draught of very large Letters on a fair Paper, with a thin Paper: The Mothers Break-fast their Children with somewhat Sugar'd or Honey'd, saying, As this is sweet to thy Palate, so let Learning be to thy Mind; bidding the Child use no filthy words at School, because God loves clean Lips; nor spend his time idly, &c. Dr. Addison of the Jews in Barbary.

Christians.

Luther was very lovingly affected toward his Children, and gave them liberal Education; he kept in his House a School-master to train them up in good Arts and a Godly Life. When he saw Magdalen his Daughter ready to die, he read to her *Isaiah 26. 19.* concluding thus--My Daughter, enter thou into thy Chamber with Peace, until the Indignation be over-past; I shall e're long be with thee; for God will not permit me to see the Punishments hanging over the head of *Germany*; and upon this wept plentifully; but in publick attended the Hearse without a Tear. Fuller's Lives.

In Holland at *Amsterdam*, the Parents that are able and rich enough contrive it so, that when their Sons are Extravagant and Masterless, the Officers seize upon them, and carry them into the *Tuchthuis*, where they are not forced to any hard Labour, but kept in till they see sufficient signs

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signs of their Amendment. Dr. Edw. Brown's
Travels.

Mr. Julines Herring's Wife, having thirteen Children—caused them to learn the *Prophets of Solomon* by heart; and ever before the Father corrected them, he endeavoured to convince them of their Sin against God, and sought by Tears and Prayers for God's Blessing upon that means for their good. *Clark's Lives.*

It is a surprizing thing, to see so much Learning as one finds in Geneva, not only among those whole Profession obliges them to Study, but among the Magistrates and Citizens: And if there are not many Men of the first Form of Learning among them, yet every one almost here hath a good Tincture of a learned Education; inasmuch, that they are Masters of the Latin Tongue, they know the Controversies of Religion and History, and are generally Men of good Sense. *Dr. Burnet's Letters.*

Muscovites.

A *Muscovite* may sell his Son, and alienate him for his own Advantage; but they seldom come to such Extremities, and had rather see their Children Starve at home, than suffer them to go out any where to Service: Sometimes for Debt they make over their Children to their Creditors. *D. of Holstein's Emb. Travels.*

The first thing the *Muscovites* teach their Children, is, to make their Reverences and Inclinations to the Images. At *Ladoga*, I lodged at a Womans House, who would not give his Breakfast to a Child she had, who could hardly either stand or speak, till he had first made nine Inclinations (or Bows) to the Saint, and as often, as well as he could pronounce it, said his *Gospod*, (Lord have Mercy upon me.) *Idem.*

Perfians.

Persians.

The *Persians* put their Children very young, either to Work, or to School, to learn to Write, Read, and Cast Account. Their *Metzid* or *Mosquis*, where they say their Prayers, serve also for Schools. No City but hath as many *Metzids* as Streets; every Street being obliged to maintain a *Metzid*, with a *Molla*, or Professor or Principal, and *Calife*, which is the Regent, belonging to it. *Idem.*

They have also Universities (*Medressa*) and Professors *Medressis*, at *Ispahan*, *Sobiras*, *Ardabil*, *Mefcibid*, *Tabris*, *Cusmir*, *Kom*, *Tescht*, *Schamachie*, &c. with Revenues from such Provinces as pay no Taxes to the King, for the teaching of Mathematicks, Eloquence, Poetry, Natural and Moral Philosophy, Law and Medicine. *Idem.*

Chinese.

The first Lectures they make to Youth, are those of Compliments, whereof there are whole Books. *Mandeflo.*

Indians.

The *Bannians* accustom their Children betimes to fly Idleness; and instead of permitting them to play in the Streets, as we generally do, they teach them Arithmetick, which they are so perfect at, that without making use of either Pen and Ink, or Counters, but only of their Memories, they will in a moment cast up the most difficult Account that can be imagined. *Tavernier*, Part 2. l. 2. c. 3.

Indians have now got into their Country, but in former of only imagined in before *Turks*.

Turks.

The *Turks* are not much given to Contemplation Learning, yet are careful to breed up their Children, and to be Instructed; for the which there are many Schools, where they read their Laws, to the end they may serve in their *Mosques*, or be able to Govern the Common-weal. *Knolles.*

Persians.

The *Persians* seldom see their Infants, till past four Years of Age; from which, to Twenty, they learn to Ride and Shoot; also, to fair meanly, lodge hard, watch, till the ground, and be content with small things. *Sir Tho. Herber.*

Heathens, Japan.

In *Japan*, they bring up their Children with extraordinary Indulgence and Mildness, never beating, and very seldom chiding them, considering that they are not yet come to the use of Reason; and for this reason their Children at 7, 8, or 9 Years of Age have more piercing Wits, and are more Searching, and Inquisitive, and Brisk, than our Youth at Seventeen or Eighteen. *Mandelslo's Trav. p. 157.*

Siam.

In *Siam*, the Inheritance is divided equally to the Children, except the Eldest, who hath some advantage; at five or six Years of Age, they are put to the Ecclesiasticks to Write and Read, and be Instructed in Religion: the Parents, in the mean

mean time, very seldom seeing them; afterwards to a Trade; or, if Ingenious, continued in their Studies, to fit them for the Priestly Function, or some other Employments, which among them are bestowed according to Merit, not Money. *Idem.*
p. 104.

Tunquin.

In *Tunquin*, when they put forth a Child to learn Sculpture, Painting, Goldsmith's Work, &c. before they let him Work, they set him upon an Altar, and Sacrifice to the Idol *Tienfa*, which is the Patroness of Handicrafts, to the end she may infuse into the Lad Wit and Aptness to learn.
Tavern. Coll.

Good Children.

Jews.

King Josiah, Timothy, &c. Hopeful from their Youth.

At Five Years old the Children go to School, are Five Years learning the *Pentateuch*, at Ten are put to learn the *Mischna*, and some choice Parcels of the *Talmud*; at Thirteen, they receive the Passeover, and are purified, and now are answerable for their own Faults: And at this Age, by way of Question and Answer, there are no Youth under Heaven can give so good account of their Religion, as the Jewish. Dr. Addison.

They

They are usually girt, as soon as their Bodies will endure it; and never go ungirt to the Synagogue: ungirt, unblest. *Idem.*

Christians.

Origen, when a Child, was mightily inquisitive into the recondite meaning of the Scriptures, even tiring his Parents with asking Religious Questions, comforting his Father in Prison with Letters, and hardly forbearing to offer himself to Martyrdom.
Dr. Cave.

Mr. *Tho. Cartwright*, in his younger Years, hath risen many times in the Night, to seek out places to pray in. *Clark's Lives.*

Mr. *Arthur Hildersam*, of Papist-Parents, was converted by Mr. *Desborow*, his School-Master, and fitted for *Cambridge* by thirteen Years of Age. *Idem.*

Mr. *Rich. Sedgwick*, when a School-boy, living with an Uncle; — when the rest of the Family were at their Games and Dancings, he would be in a Corner mourning; his Uncle at first imputed it to Bookishnes, and rebuked him for it; but at last, perceiving the Truth of the thing, began to hate him, cast him out of his Family, saying, *A Puritan should never inherit his Land.* *Idem.*

Mr. *Julius Hering*, born in *Mongomery*, educated first in *Shropshire*, next removed to *Coventry*, when at School, was noted for his diligence in reading the *Scriptures*. — On Play-days, he, with two or three more School-Fellows, would pray together, repeat the Heads of their *Catechism*, with the Sermons which they heard last Lord's Day. *Idem.*

Mr. *Herbert Palmer*, esteemed *Sanctified even from the Womb*; at the Age of four or five Years, he would cry to go to his Lady-Mother, (Sir *Tho. Palmer* being his Father) that he might hear somewhat

what of GOD. When a Child, little more than five Years old, he wept in reading the Story of Joseph, and took much pleasure in learning Chapters by heart: He learned the French-Tongue almost so soon as he could speak: He often affirmed, That he never remembred the Learning of it: By his Discourse, he could hardly be distinguish'd from a Native French-man: When at the Latine-School, at vacant hours, when others were at play, he was constantly observed to be reading studiously by himself.

Dr. W. Gorge, at School, continually studious, even at Play-hours, was even then concionable in secret Prayer, and Sanctifying the Sabbath, much grieved at the Sports and Pastimes used too licentiously on that day.

Mr. Tho. Garraker, often chid by his Father, from his Book.

Mr. Jfr. Whitaker, when a School-Boy, would frequently go in company 8 or 10 Miles, to hear a Warming-Sermon, and took Sermon-Notes, and was helpful to others in repeating them, &c. — Though his Father often, and earnestly endeavoured to divert him, yet, when a Boy, he was unmoveable in his desires to be a Minister. *Clark's Lives.*

Arch-Bishop Usher, at ten Years old, found himself wrought upon by a Sermon, on Rom. 12. 1. *I beseech you, Brethren, by the Mercies of God, &c.* About the same time he was moved to a more conscientious observation of the Lord's Day, by reading some Notes taken from Mr. Popkin's Works: then also he read Augustine's Meditations, with frequent weeping. *Idem & D. Bern.*

King Edw. VI. took Notes of such things he heard in Sermons, which more nearly related to himself: *Hist. of Reform.*

Queen Elizabeth wrote a good hand, before she was four Years old, and understood Italian. Dr. Burner, *Ibid.*

Mrs. Marg. Corbet, Daughter of Sir Nathanael Brew, (Warden of Merton College) when about 14 Years of Age, wrote Sermons with dexterity, and left many Volumes of such Notes, writ with her own hand. Clark.

Mrs. Elizabeth Wilkinson, was from her Childhood very docile, took much pains in writing Sermons, and collecting special Notes out of Practical Divines. When I was about 12 Years old, (saith she, in a Narrative written with her own hand,) upon reading in the Practice of Piety, concerning the happy Estate of the Godly, and the miserable condition of the wicked in their Death, and so for ever unto all Eternity, it pleased the Lord so to affect my heart, as from that time, I was wrought over to a desire to walk in the ways of God.

Sir Tho. More never offended his Father, nor was ever offended by him.

Olympia Fulvia Morata, an Italian, born at Ferrara, bred at Court there with the Young Princess, the Duke's Daughter, of a singular Spirit for Learning, could both Write, and speak Elegant Latine and Greek, in her very young years, &c.

The poor *Farmers*, though they have not above five Shillings a Moon for their Labour, yet will impart at least half that little to their Parchs, when in want. *Anon.*

The Great Mogul, though he esteemed the whole World as his Vassals, would sometimes be one to help to carry his Mother in a Palanee upon his Shoulders. *Idem.*

Persians.

Perfians.

Parentes non honorantes brevis evi sunt. Sir Tho.
Herb. out of Herodotus.

Amongst the *Ancient Perfians*, Children from the fifth Year of their Age, to the twentieth, used little other exercise (saith *Herodotus*) than to ride the Horse, Shoot, and speak Truth. Sir *Thomas Herbert*.

Chinese.

The Chinese marry not, without their Parents consent, leave their Childrens Names to them, honour them, be they never so mean; relieve them be they never so poor; at their death express all Symptoms possible of Duty; in white Linnen mourn seldom less than two or three Years.

Mahometans.

It is observed, That the Children of Mahometans have a particular Tenderness to them that brought them into the World; nay, it is sometimes so great, that they will rather starve themselves, than suffer their Parents to want. *Mandel. Trav. p. 61.*

Perfia.

In *Perfia*, the Children go to School betimes; Persons of Quality have Tutors at home, so that they stir not abroad till 18, unless a Hunting, &c. And therefore are very modest. *Tavernier.*

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Good Husbands.

A Mongst the Ancient Hebrews, we find Abraham to Sarab, Isaac to Rebecca, Jacob to Rachel, discharging well the Duties of Husbands to their respective Wives; that which looks most like a blemish in these Examples, and of others that lived after them in the Jewish Economy, is their marrying of many Wives, a Point very obscure, yet connived at, and seemingly permitted for the time, and continued still in use among the Jews, and accounted as one of their chief Privileges: For they believe, That a Man may take as many Wives as he can find with Meat, Drink, Cloaths, and the right of the Bed. But because Polygamy is clog'd with inconveniences, which an ordinary Eye may fore-see consequent upon it, they are not now a-days very fond of the Practice.

Christians.

In Venice, the Wives are bred to so much Ignorance, and they converse so little, that they know nothing but the dull Superstition on Holy-days, in which they stay in the Churches as long as they can, and so prolong the little liberty they have, of going abroad on those days, as Children do their Hours of Play. They are not employed in their Domestick Affairs, and generally they understand no sort of Work; so that I was told, that they were

were they insipideſt Creatures iſimaginable; they are, perhaps, as vicious as in other places, but it is in them down-right lewdneſs; — without any preamble, or preparative, down-right beastlineſs. — The *Italians*, by their exceſſive caution, want the true delights of a Married State. Dr. *Burnet's Letters.*

Ancient Heathens.

Socrates is recorded to bear with much Patience, not only other croſs accidents in his Life, Affronts, Reproaches, Injuries, but also the perverseneſs of his Wife *Xanippa*, her railing Words, abusive Behaviour, throwing the Chamber-pot upon his Head, over-throwing the Table, when he had invited his Philosophical Guests to Feast with him; inſomuch, that ſhe, herſelf, gave this Testimony of him, That ſhe never ſaw him change Courteſance for any thing that befel him, but uſed ſtill *eadem incedere uultus*, to go out, and return home with the ſame evennels of Spirit, and pleasanternels of Face.

Heathens.

In the *Meluctaeſ*, they have Officers, who at break of Day, go about the Town, and with the beat of a Drum awake the People, and exhort the Masters of Families, to remember their Matrimonial Duties. *Mandel. Trav. p. 130.*

Moluqueſ.

What is mention'd before, about the Office of beating a Drum every Morning at break of Day, I find obſerved by another Traveller, with only this

addition, That they account it their publick Interest, that the Inhabitants should multiply. *Pat. broke open, Vol. 2.*

Good Wives.

Jews.

THE Rabbins have taught the Jews in Barbary, against the time of Child-birth, to draw Circles in the Chamber of the Woman with Child, and on the Doors within and without, and Walls, and about the Bed, inscribing every Circle with *Adam, Chava, Chazz, Lilit*; i. e. *Adam, Eve, Be gone Lilit*. *Lilit* was (as they say) *Adam's* first Wife, but disobedient and undutiful; and therefore was, upon her speaking the *Most Holy Name*, rapt up out of his sight, into the Air; and tho' afterwards pursued by three Angels, who overtook her at the *Red Sea*, she refused to return, pleading, That she was created in the same manner as *Adam* was, and therefore she would not be Subject; but that she was to destroy the Male-Children for eight Days after the Birth, and Females for Twenty. The Angels finding in her a shrewd resistance, dismiss'd her on this condition, That she should spare those Infants, where she saw their Names written: And to this Time the Jews use to write the three Angels Names, in a Table or Parchment (*Senos, Sanfenois, Saumangelioph,*) and to hang them for Amulets, about the Children's Necks. The meaning of *Adam, Eve, Chazz, Lilit*, is, That if the Mother bring a Boy, God would not give him a scolding, undutiful Wife;

Wife, as *Lilis* was, but one like *Eve*. Doctor Addison.

Christians.

My Mother being given to my Father of GOD, became not only his Helper, but alſo his Leader and Captain, both by Word and by Deed, drawing him to the beſt things; and albeit, in other things it were beſt for her to be ſubjeſt to her Husband, for the right of Marriage; yet in Religion, and Godlineſs, ſhe was not afraid to ſhew her ſelf his Miftreſs. She (being a *Christian* Woman, and he an *Infidel*) watched, fasted, ſung Psalms, and prayed for her Husband, and was careful for him: She converted her Husband; ſhe converted others; ſhe brought up her Children in the Fear of GOD; her Husband entrusted her with the diſpoſal of his Money to the Poor. *Greg. Nazianz.* of his Mother's help to his F. Bp. of *Nazianz.*

S. *Augustine*, ſpeaking of his Mother *Monica*, faſh, That ſhe ſerved her Husband as her Lord; and that ſhe endeavoured what ſhe could, for the winnинг of him to the Faith: That ſhe patiently ſustained the Injuries of the Bed; and though *Patricius* was of a hot and cholericke Temper, yet ſhe never made reſiſtance to him in his Anger, neither in Word or Deed; but ſometimes, when ſhe had an opportunity, in his calm Humours, ſhe would give him an account of what ſhe had done, and the reaſons for it. ſhe would often gravely admoñiſh other Women for laying open the Faults of their Husbands, in Familiare Discourſes with one another; and let them know, that ſhe had a Faculty beyond them, in elſcaping, ſcratch'd Faces and Quarrels, under a Husband of a much rougher Spirit than theirs; that it was never heard, or known by any ſign, that *Patricius* had ever beaten his Wife, or *Monica* ever quarrel'd with her Husband.

band. *Aug. Conf.* l. 9. c. 9. At last she begat him to the Faith.

Queen Katherine, (*Henry the Eighth's Wife*) used to work with her own hands, and kept her Women to work with her. Dr. *Burnet*.

Queen Anne Boleyn work'd with her own hands; the last nine Months of her Life, gave 1400 £. to the Poor. *Idem*.

Bern.

About *Bern*, the Wives, even of the chief Magistrates, look into all the concerns of the House and Kitchin, as much as the Wives of the meanest Peasants. *Idem*.

Japoners.

The Women live retired, and are very faithful to their Husbands; the Emperor having put to death one of his Lords, in hopes to enjoy his Wife, who desiring time to consider upon it, shut her self up in a Room with her Children, and sending her Servant with a Paper to the Emperor, set the Chamber on Fire, and burnt her self, &c.

Persians.

The Persian-Women are seen by none but their own Husbands; are very idle in their own Houses, not so much as looking after any thing of Housewifry; spend their time in taking Tobacco, going to the Baths, wearing the best Cloaths, bringing Collations; have many Slaves, whom they use to rub their Arms, Legs, Thighs, till they fall asleep in their voluptuous Prison. *M. Tavern. l. 5. c. 14.*
Opposita juxta se posita magis elucecunt.

Muscovites.

As soon as the Wedding is over, the Woman must resolve to live a retired life; seldom giving visits: and because they are much given to Wine, and have lewd Tongues, and sometimes pleasure a Friend; no wonder, if sometimes they are soundly cudgelled by their Husbands. But I can't say as *Barclay*, in his *Icon animorum*, that they take unkindness, if not beaten. *D. of Holst. Ambass. Trav.*

Madagascar.

In *Madagascar*, the Fidelity of Wives to their Husbands is remarkable and exemplary, and the Men think it no disparagement to take their Advice; and because they have two Wives commonly, or more, he hath most compliance for the more Aged. *Mandelslo.*

Armenians.

The *Armenian* Wives never speak to their Husbands, but only nod; never dine with them; are seldom seen by them; always rise before day. See *Chapter of Marriage.*

Indians.

The Husband dying among the *Indians*, the Wife can never Marry again; so that as soon as the Man is dead, the Wife retires to bewail her Husband, shaves off her Hair, lays aside her Ornaments

naments of Apparel; and all the rest of her Life after, lives slighted and despised, and in a worse condition than a Slave, in the same House where she was Mistress before: For this reason, and because the *Bramins* flatter them with a hope, that whilst they are in the midst of the Flaines, *Ram* will appear and reveal wonderful Visions to them, and that they shall revive again with their Husbands in another World, with more honour and advantages; they choose to be buried alive with their Husbands. Those who cannot get leave of their Governors to be burnt, spend the rest of their lives in doing Penance, and in works of Charity, sitting upon the Road to boyl certain Pulse in Water, and give the Liquor for the use of Travellers; others sit with Fire always ready to light their Tobacco; others vow to eat nothing but the undigested Grains in Cow-dung. When the Governor finds no Persuasions alter the Woman's resolution (his Secretary making sign that he hath received the Coin) in a surly manner gives the Woman leave, bidding the Devil take her and all her Kindred. Having got this leave, their Musick begins to strike up, and away they ding to the House of the deceased, with Drums beating, and Flutes playing before them; and Women following with loud Congratulations and Songs, in honour of the miserable Creature that is going to dye. I have seen Women burnt three several ways, in Guzerat and Bengala, &c. *Tavern. Trav.* p. 2. l. 3. c. 9.

Good

Good Masters.

Jews.

A *Brahm*, the Father of the Faithful, and the Glory of the Jewish Nation, as he performed the part of a good Master, having that excellent *Elegium* bestowed upon him by G O D himself, That he would command his Children and Family, after him, and instruct them in the Fear of the Lord. So he had a Servant both Pious and Faithful, that discharged the Trust put in him, delivers his Message, prays for a Blessing upon his Undertaking, gave thanks for his Success, and this all in a Momentous Affair, the procuring a Wife for his young Master *Isaac*. Gen. 24.

Muscovites.

The *Muscovites* are generally very severe to their Servants, and use the Cudgel upon a small cause; but especially the Great Dukes have been wont to lash their Physicians, looking on that Art as infallible formerly, &c. A *German* Physician, that had one time disappointed the 'Czar's expectation in the cure of the D. of *Holstein*, his Kinsman, came with a tatter'd Garment, his Hair hanging over his Eyes and Face, to the Duke's Chamber, creeping on all four to his Bed-side, told him, That he was not worthy to live, &c. A *Knez* being present, kick'd him on the head, and drew Blood: The Physician perceiving favour in the Great Duke's Countenance, said confidently to him, Great

Great Prince! I know I am your Slave, but be pleased to give me leave to say, That I am only yours: I know I have deserved death, and should think my self happy to receive it at your hands, but it troubles me to be affronted by this Knez, &c. For which he had a Present of 1000 Crowns, and the Knez a good Cudgelling. *D. of H. Am. Trav.*

Heathens.

In the Island *Fermosa* there is so great an Equality of Condition, that they are yet ignorant of the Names of *Master* and *Servant*; yet they render great Honour one to another, and express a great respect and submission to one another; not upon the score of a more eminent Dignity, or Wealth, but Age: which is so Considered, that a young Man is obliged to go aside (to make way for an Old Man) and turn his back to him, till he be passed. *Mondelio's Trav.*

Good Servants.

Jews.

TO pass over here in silence the Example of *Abraham's* Servant spoken of before; *Joseph* is the next most remarkable instance in Scripture, Faithful both to God and his Master, even in a case where his Mistress was the Rival, and his own Flesh (doubtless) no Friend or Assistant. The Story of *Daniel* and the three Children is well known, who at the same time served God and their Masters with an Obstinate Integrity, and stoutly

stoutly resisted, and safely evaded the Attacks and Attempts of their and fraudulent Adversaries.

Antient Christians.

But methinks worth to like such a good work

S. *Augustine* tells us of an old Servant-maid, that had carried his Grandfather upon her back, when he was a Child; and therefore for her Age and excellent behaviour, was afterwards much respected by her Master and Mistress, who thereupon committed to her charge the care of their Daughters: She was, saith S. *Augustine*, Religiously severe, and soberly prudent in teaching and restraining them; For she would not allow them to drink so much as water, except at Meals, tho' never so thirsty; fearing an ill Custom, and adding a wholesome word, *You now drink water, because you have not Wine in your Power; but when you come to have Husbands, and be Mistresses of Cellars and Boutiques, you will scorn Water, but still have the custom of Drinking.* By this means she so restrained their tender Appetites, that they did not so much as desire any thing that was not decent; but notwithstanding, *Monica*, S. *Augustine's* Mother, being employed, sometimes to fetch Wine, by her Parents, out of wantonness used to sip a little out of the Flagon, till at last she could drink almost a full Cup without breathing; the old Maid came and caught her, and with bitter insulting upbraided her, calling her a *Wine-bibber*, which so pricked and provoked her, that presently she saw the illness of the Act, condemned the custom, and left it off. *Confess. l. 9. c. 8.*

Hindoes, Heathens.

They serve for 5 sh. a Month, which is paid usually the next day after the change, beforehand: They stand usually to be hired in the Market-place,

place. If their Salary be not paid exactly at the time, they will be gone ; but if bidden to provide themselves of other Masters, they will not stir, but serve out their time to an hour.

They keep within call of their Masters, and will not stir without leave.

Japan.

In *Japan* the Departure of great Lords is commonly attended by the Voluntary Execution of 20 or 30 Vassals or Slaves, who rip up their Belies, and dye with their Masters ; thus they are obliged to by Oath, and it is done partly by way of acknowledgement of the particular kindness which their Lords had for them ; having acquainted their Lord, that they are willing to be obliged to Sacrifice themselves in that manner, when occasion shall require, they entertain him with a short discourse to this purpose :

Most mighty Sir, you have many other Slaves and Servants, of whose Affection and Fidelity you are assured ; who am I ? Or what have I deserved ? That you should honour me with your favour above any of the rest ? I resign up this Life to you, which is already yours, and promise you, I will keep it no longer than it shall be serviceable to yours.

Then with a Bowl of Wine (which is the most Religious Ceremony they have among them) they Confirm their Oaths, which thereby become Invincible. *Mandella, p. 142.*

But it is for the most part Slaves weary of Life, that offer themselves so freely to Death.

Good

Good Ministers and Pastors.

Jews.

IT cannot be reasonably expected, that I should have much to say upon this point, save what we meet with in Sacred Scripture, which I refer my Readers to. Nothing material hath occurred to me in my reading, concerning their Modern Doctors.

Christians.

Here is so spacious a Field to walk in, that the plenty of matter rather maketh a confusion in my thoughts, than conduceth to order and method. The Fathers of the Church, the many Ecclesiastical Doctors of the *East* and *West*, of the *Lutheran* and *Zwinglian* Denomination, of the *Dutch*, *French*, and especially *English* Church, so famed for Learning, Courage, Devotion, Writings, Labours, Sufferings, &c. Are so obvious to every Reader; that I shall rather chuse to say little or nothing, or next door to nothing, than begin so long a Catalogue, and not go thorow with it to some degree of Perfection; which to do, would require a pretty large Volume; only a little, for Orders sake, take these two or three short touches which, I believe, will be so far from satisfying a Reader of an eager appetite, that I shall both begin and end, displeased my self.

In the Church of Milan, S. Augustine saith, he heard Ambrose every Lord's-day Preach; Bishop Ridley

Ridley Preached every Holy-day and Sunday, Bishop *Latimer* twice a Week.

S. *Austin* would never purchase Houses nor Lands, nor any other Possessions for his Church,— And they who knew his mind, sold their Lands, and gave *Austin* the Money,—Being periwaded, that the good Bishop would bestow it on Pious uses, and not in making new Purchases for the enriching of his Church.—Be often refused the Inheritances offered to his Church, thinking it fitter they should go to their Lawful Heirs. F. *Simon*, *ex Possid. in vit. Ang.*

S. *Austin* admitted no Clerk into his Church, till first he had disposed of all his Goods, either in favour of the Poor, or by Sale: He was for having all Clerks really Poor, in imitation of the Apostles, and for living altogether in common on the Revenues of the Church. F. *Simon in his Hist. of Eccl. Reven.*

Luther, when his Friends dissuaded him from going to *Wormes*, at a Disputation then held between the Papists and Protestants, lest they should burn him, as they had *John Husse*, he said, if I knew there were so many Devils in *Wormes*, as tiles on the Houses (did I hear it were like to go ill on our side) in the Name of our Lord Jesus Christ I would go thither.

Calvin at the 28th year of his Age wrote his Institutions, at his Death his Inventory amounted not to more than 60 pound, taking into the Account his Library.

Miles Coverdale Bishop of *Excester*, Preach'd every Sunday and Holy-day, and most commonly read twice in the week a Divinity Lecture: Was hospitable, sober, humble, suffered none to abide in his House, who could not give account of his Faith, and lived not accordingly. *Clark.*

In Q. *Mary's* Days he was by K. *Christian* of Denmark's means dismissed out of Prison, went into Germany, Preached at *Burghsaber*; upon the Queen's Death return'd, but tho' much sued to

1273

would

would not accept of his Bishoprick again, but continued in *London*, Preaching the Gospel, as a private Minister, whilst strength would permit, and Died, *Anno. etat. 88.*

Mr. R. Greenham Preached twice on the Lord's Days and Catechised, Preached on *Monday, Tuesday* and *Wednesday*; on *Thursday* he Catechized; on *Friday* he Preached; on the week-days in the Morning as soon as he could well see, drenching his Shift with Sweating; twice a day he Prayed in his Family; after Sermon he took account of his Servants; rising at 4 a Clock Winter and Summer to his Studies:— Disliked *Martin-mar-Prelate* (a Book) as tending to make *Sin Ridiculous*, not *Odious*; laid the charge of the Schism between *Conformists* and *Nonconformists*, on either or neither side, &c. died at 60. *Clark.*—That Saint of ours, so called by *Jos. Hall* Bishop of *Norwich*.

Tunquin.

The *Bonzes* in *Tunquin* Beg for their Living; and are not like the *Bonzes* in other Kingdoms, who beg Alms as it were their due: These on the contrary use all the modesty and humility, that may be, never taking more than is needful for them: And if they have any thing to spare, they give it to the Poor Widows and Orphans, that cannot get their Living. *Tavernier's Collect.*

Zurich.

The Clergy (of *Zurich*) if they subsist plentifully, they labour hard; for they have generally two or three Sermons a day, and at least one; the first begins at 5 a Clock in the morning. At *Geneva*, and all *Switzerland* over, there are daily Sermons, which were Substituted upon the Reformation from the Mass; but the Sermons are generally too long, &c. *Dr. Burnet's Letters.*

Pegu.

The *Talpasi* in *Pegu* give the People a Sermon, when they come to Church, and by their exemplary Lives, preserve to themselves a good reputation. *Paquet broke open*, vol. 2.

They Condemn and Preach against the Offerings the Commonalty make to the Devil ; they go barefoot, live in Woods and Desarts, eat but once a day ; they meddle not with Points of Doctrine, but insist on points of Morality and good Works ; the Piety of their Lives gives them great Honours after their Deaths. *Ibid.*

Siam.

The Clergy of *Siam* are regular and exemplary in their Lives, they Preach to the People on Festivals ; 'tis burning alive to have to do with Witches ; in every Temple there is a Convent of Priests to say daily Prayers morning and evening. *Ibid.*

Cambodia.

It is thought here a horrid Sacrilege for the Clergy to intermeddle with temporal Affairs. *Ibid.*

Mexico.

The Priests exercise daily 4 times, at midnight, morn, noon and Sun-set, lashing themselves with knotted Cords, drawing Blood upon themselves with knotted Cords, drawing Blood upon themselves with Bodkins, Preaching to the People at some Feasts. *Purchas.*

Good Parishioners, or People, to their Priests.

Jews.

I Have already in the former Part, signified the Allowances made to the Priest and Levite, under the Law, by Divine Ordinance; and have not much more to add here, save that, first of all, the People were generally very Just in paying their Tithes; and some of them proceeded so far, as to make a Decimation of their least things, their *Mint* and *Cummin*, lest they should not reach the Exactness of the Law. Secondly, That when they made any Address to the Prophets, they commonly brought their Presents along with them, as *Saul* to *Samuel*, 1 Sam. 9. 7. and *Naaman* to *Elisha*, 2 Kings 5. 5.

Christians.

Alsted, as I remember, cites the Ancient Chronicles for it, when he tells us, That about the same time that *Constantine* the Great ordered Tithes to be paid to the Clergy, a Voice was heard, as it were from Heaven, *Nunc venenum infusum est Ecclesiae*, which I relate not, as if I were of that Opinion that Tithes are not due; but I fear the Payment in kind hath ill Effects.

The Clergy were so well maintained in the Primitive Times, by the frequent Contributions of the People, that *Ammianus Marcell.* saith, they lived like Princes. *Ammian. Marcell.* l. 27.

St. Chrysostom was forced to make a whole Sermon
 Πρεσβύτεροι καὶ χειροτόνοι τὸς ἱερέων, ὑπὲρ
 ἀνθερωπῶν, &c. i. e. against them that envied the
 Clergy. Dr. Cave.

Also, He describes at length the sad State of Bishops, and other Church-men, since the Church enjoy'd fix'd Revenues, because they forsook their Employments, to sell their Corn and Wine, and to look after their Glebes and Farms; besides much of their time was spent in Law-suits. He wishes that he might see the Church in the State that it was in, in the Times of the Apostles, when it enjoy'd only the Charity and Oblation of Believers.
F. Simon Hist. of Eccl. Rev.—out of Chrys. Hom. 86. in Mat. St. Augustin was of the same Mind.
Ibid.

In the Universities of Bern and Lausanne are maintained Professors; the one for the German Territory, which is the Ancient Canton, and the other for the New Conquest, which is the French; in the former are about 300 Parishes, in the latter about 150. But in the Benefices on the German side, the ancient Rights are preserved so, that some Benefices are worth 1000 Crowns; whereas in the *Pais de Vaud* the Provisions are set off as Sallaries, and are generally from 100 to 200 Crowns.
Dr. Burnet's Letters.

Heathens.

In Siam the Estates of Persons of Quality are ordinarily divided into three parts; one to the King, one to the Ecclesiasticks (they defraying the Charges of the Funerals,) and the third to the Children. *Mandelslo's Trav.* p. 104.

In Pegu their Preachers are still Preaching and Begging; their Alms are brought to them in the Pulpits whilst they are Preaching. *Rosse.* The People

People drink the Water, wherein the Preachers wash themselves, accounting it Holy. *Rosse.*

In Mexico the Revenues of the Priests were great. *Rosse.*

The Southern Americans have their Priests in great Esteem, making use of them as their Physicians, and therefore they are very Rich; for they have all the Goods of him whom they cure.
Idem.

In Siam, the Bonzes (or Priests) are highly reverenced, as well at Court, as among the People: The King himself hath such a Value for some of them, as to humble himself before them. *Tavernier*, Part 2. l. 3. c. 18. Some of them live by Alms, others have Houses with good Revenues.

Protestants.

At Zurich the Dean and Chapter are still continued as a Corporation, and enjoy the Revenues which they had before the Reformation. *Dr. Burnet's Letters.*

The Bishop of Coire hath yet reserved a Revenue of about 1000*l.* Sterling a year. *Ibid.* 50 or 60*l.* is the common Sallary of a Geneva Minister.

Papists.

One that knew the State of this Kingdom well, assured me, that if it (*viz. Naples*) were divided into five parts, upon a strict Survey, it would be found, that the Church-men have four parts of the five; which he made out thus, They have in Soil above half of the whole, which is two and a half; and in Tithes, and Gifts, and Legacies, they have one and a half more; for no Man dies without leaving a considerable Legacy to some Church or Convent. *Ibid.*

450 *The History of all Religions*
Pegu.

The *Talapoi* in *Pegu* live by the Alms of the People, and preserve a great Veneration to themselves by their exemplary Lives. *Pacquet broke open*, Vol. 2.

Siam.

The Revenues of the Temples, the Charity of the People, and the Donations of the Nobility, maintain the Clergy in *Siam*. *Ibid.*

Loango.

In *Loango* they will rather die than touch any Meat their Priests forbid them. *Ibid.*

Mexico.

There did continually reside in the great Temple (of *Kitzliputzli* in *Mexico*) 5000 Persons, which had their Meat, Drink and Lodging; the Temple enjoying great Revenues and diverse Towns for its Maintenance. *Purchas.*

Laboriousness.

Jews.

Rabbi Jephosebus Ben Homanah, was so intent upon the Law, that he had no time to spend upon his Body, or washing his Garments: Hence the

the Jews derive that Scoff of the Emperor *Trajan's* Daughter, *Fine Wisdom in a Foul Vessel*: To which he is reported to make answser, Wine is not kept in a Vessel of Silver or Gold, but in a Cask only,—
Sed in testaceo tantum. Hotting.

Ben Azay, because he was mightily addicted to the Study of Learning, would not Marry a Wife. *Menasse Ben Israel.*

Christians.

Origen is recorded to be a Man of indefatigable Labour and Industry, and so studious and inquisitive after Learning, that he soon became too hard for his Teachers.

Tertullian was taken up night and day in reading and expounding the Scriptures.

St. *Augustine* tells us, he went sometimes to discourse *Ambrose*, but still found him so busie at his Study, that being unwilling to interrupt him, he returned back without speaking to him.

Bede was wont to say, that there was so much Work to do, in so little a time, that he would not lose any of it; and that as for Pleasures, we must only touch them with the tops of our Fingers, as we do Honey, for fear of surfeiting on them.

Erasmus, in a Letter to *Paracelsus*, saith,—For some time now I have neither had leisure to take Phyfick, nor be Sick, nor Die; I am overwhelmed with so many Toils of Studies.

Bishop *Lutimer* every Morning ordinarily, Winter and Summer, rose at two a Clock to his Studies. See his Life.

Bishop *Jewel* was so Industrious, that he hid himself the greatest part of the day in his Study, and so recalled his Senses from exterior Objects, that *Chrysippus*-like he had need of a *Melissa* to put him in mind of his Meat. See his Life.

Mr. J. Gregory of Christ's-Church, Oxon, for divers years together, studied 16 hours in 24, with much Appetite and Delight. See his *Life*.

Muscovites.

No *Muscovite*, of what Quality soever, but he sleeps after Dinner; about Noon most Shops are shut up, the Merchants or their Apprentices sleeping at the Door; no speaking with Persons of Quality at that time more than at Midnight.

Idleness seems to be bestowed on the *Muscovites* (a barbarous People) as their Portion. *D. of Holstein's Emb. Travels*, p. 60.

They are naturally so much inclined to Idleness, that it were impossible to bring them to take any Pains, but by the Whip and Cudgel: Those who are Free-born, if Poor, will sell themselves, with their Family, for a small matter for Slaves. *Idem.*

Protestants.

Ursin had these Verses writ upon his Study door,

*Amice, quisquis huc venis,
Aut agito paucis, aut Abi,
Aut me laborantem Adjuva.*

In English,

My Friend, or whosoe'er thou art,
Dispatch in short and so depart:
Or to my Studies Help impart. *Melch. Adam.*

Papists.

Papists.

Alphonsius Tostatus, a *Spaniard*, wrote so many Commentaries on Sacred Scripture, and other things beside, before the fortieth year of his Age, that some have reckoned three Pages (in Folio) for every day of his Life: Insomuch that 'tis said of him,

Hic stupor est Mundi, qui Scibile discutit omne.
Buzier, Flore. Hist. and Leigh in his Religion
and Learning.

Tostatus learned all the Liberal Sciences, without being taught, and writ in the Forty years he lived, as much as most in that time can read; and yet at the same time was Counsellor to the King, Referendary Major of *Spain*, and Professor of Philosophy, Divinity and Law, in *Salamanca*. *Auth. of the Educ. of young Gentlemen.*

Bonaventure wrote the Bible over with his own hand, &c. *J. S.*

Aquinas, when a Child, would not rest without his Book; was always studious, seldom seen to Laugh; when others were at their Merriment, he was Meditative; insomuch that at Supper with King *Lewis of France*, whilst the rest were making Merry, he fell into a deep Meditation, and forgetting himself, struck the Table, saying, That now the *Manichees* were foiled, *Nunc conclusum est contra Manicheos.*

Mahometans.

Avicenna (born at *Bochara*) at Ten years of Age understood Humane Sciences and the *Alcoran*, and went through the whole *Encyclopedie* by Eighteen; during which time he slept not one whole

whole Night; and in all that time minded nothing but reading: In any Difficulty he went to the Temple and pray'd. *Huetting.*

Humility.

Jews.

THE Jews of Barbary entertain no Thoughts of Merit, but hold that all Rewards proceed from God's bounty. *Dr. Addison.*

In their Prayers they commonly stand, but *bowing* their Heads.

Christians.

Constantine the Great, when one told him how Happy he was, whom God had thought worthy of so great an Empire, and reserved a much better Kingdom for in Heaven; he was highly offended, and advised the Man not to talk so any more, but rather turn his Praises of him, into Prayers for him, that both here and hereafter he might be accounted worthy to be reckoned amongst the Servants of God. *De vit. Const.*

Nebridius, a Roman Gentleman, Cousin German to the Empress, and Play-fellow and School-fellow with the young Emperors, yet was no whit swelled with Pride, reflecting upon others with a surly look (though in the vigour of his Youth) but rendering himself amiable to all, reverencing the Princes, and condescending to others.

Placilla the Empress, used in her own Person to visit the Hospitals, cure the Lame and Sick with her own Hands, to prepare and give them their Provisions, Cooking and providing Victuals for them. *Theod. Hist. Eccl.* 1. 5. c. 18.

St. Hieron saith of *Paula* a Roman Lady, that she carried her self with so much Lowlines, that whoever had seen and not known her, could not but have mistaken her for the meanest of the Maids that waited on her; she always seemed both in Cloaths, and Voice, and Garb, and Gait, the least and most contemptible of all the rest. *Dr. Cave, Prim. Christ.*

Cyprian determined from his first entering upon his Bishoprick, not to adjudge any thing by his own private order, without the Counsel of his Clergy, and the Consent of the People. *Ep. 5.*

p. 13, 14.

Nazianzen reports of his Father, (a Bishop too) that his Humility consisted not in his Dress, but in the Constancy of his Mind; not in the hanging down of his Head, or the Softness of his Tone, or the Demureness of his Look, or the Gravity of his Beard, or the Shaving of his Head, but in the Frame and Temper of his Soul, being as Humble in his Mind, as he was Sublime and Excellent in his Life: And when no Man could arrive at the Perfection of his Vertues, yet every one was admitted to a Freedom of Converse with him. Both in his Garb and Diet he equally avoided Pomp and Sordidness; and though a great Restrainer of his Appetite, would yet seem not to do it, lest he should be thought plainly to design Glory to himself, by being needlessly singular above other Men. *Orat. 19. in laud. Patr.*

Eusebius relates of some of the Confessors under the Persecution of *M. Aurelius*, that though for their Testimony of the Truth, which they had born at the Dearest Rate (on this side Death) though they had been frequently thrown to wild Beasts, exposed to Fire, and the Remains of Wounds

Wounds and Violence were visible all over their Bodies, yet would not be called Martyrs, but with Tears begg'd the Peoples Prayers that they might perfect all by real Martyrdom. *Hist. Eccl.*
I. 5. c. 2.

Dr. John Reinolds—as Learned as any Man in the World, as Godly as Learned, as Humble as Godly.
Clar. in vit. Ric. Capel.

Mr. Ric. Capel could refuse Honours, as *Musculus* did, and contented himself with plain and mean things. *Idem.*

Cajetan, the Flower of the Cardinals, would never be in his Silks and Braveries, but kept his old Fashions to his dying day.

Melanthon would not disdain to do that, which his meanest Servants would scarce put their hand to. *Ibid.*

John Duns Scotus, Doctor *Subtilis*, who was of *Merton College Oxon*, had these Verles made upon him,

*Doctor Subtilis, nomen Subtilia donant,
Quem vestis vilis, pes nudus, corda coronant.*

In English.

A Subtile Doctor, of a Subtile Wit,
Brave Heart, vile Raiment, and with naked Feet.
Leigh's Relig. and Learn.

Luther calls himself a Sack of Worms-meat, a Lump of Earth, a bundle of Wickedness, an unworthy Minister of the Gospel.

Mahometans.

They praise Humility, that is, esteeming others more than themselves. *F. Simon.*

The *Persians* and *Turks* are of that bad Humour, rather to build new Housles, than to repair old ones.

ones.—The Custom is grown to that height, that the Children will not live in their Parents Houses after their decease. *M. Tavernier.*

Armenians.

The *Armenians* on *Mandy-Thursday* perform the Ceremony of the Washing of Feet: They all come to Church, where the Priest washes the right Foot of the Men, and the left of the Women, and makes thereon the Sign of the Cross, with Butter consecrated to that purpose: And this done, he is cast into a Chair by twelve Men, who raise him up into the Air, with Exclamations of Joy, keeping him there till he promiseth to treat them with a Dinner. *D. of Holstein's Embass.*

Papists.

Dunard being consulted at *Bangor*, what should be done about the Entertainment of *Austin* the Monk sent from *Rome*, advised them,—Give him the meeting, and regard his Messages, if he be a Man of God: But how may that be known? said they: You know what our Saviour saith, *Learn of me, for I am meek and lowly, &c.* If so—'tis likely he belongs to Christ; If with state and distance he thinks to reduce and over-awe you, you are to defend the Liberties of your Church, &c. which last took place; for observing him to be guilty of Haughtiness, they laboured to contradict all that he said. *Tb. Jones of Oswestree.*

Cromwel, in *Henry the Eighth's* time, of a Blacksmith was made an Earl (and had the Garter given him) Lord Privy Seal, Lord Chamberlain of *England*, Lord Vice-gerent, Master of the Rolls, yet afterwards forsook by his Friends, (except *Crammer*) insulted over by his Enemies, attainted without making his answers, (which Counsel he
had

had been the Author of against *Poor's Mother* before) in a Letter concluded thus, *Written with the heavy Heart, and trembling Hand of your Highness's most heavy and most miserable Prisoner, and poor Slave, Tho. Cromwel.* — And underneath, Most Sacred Prince, I cry for *Mercy, Mercy, Mercy.* Dr. *Burnet.*

Contempt of Wealth.

Vide Self-Denial.

Jews.

TH E Jews are very Covetous and great Usurers.

Christians.

Trypho, the Jew, tells *Justin Martyr* (by way of reproach) that the Christians foolishly undervalued and threw away all the Enjoyments and Advantages of this World. *Dial. cum Tryph.* p. 308.

When *Agbarus*, the *Toparch of Edessa*, Offered *Thaddeus* (one of the 70 Disciples) great Sums of Gold and Silver for the pains he had taken, and the great things he had done amongst them, he refused them with this Answer, *To what purpose should we receive good things from others, who have freely forsaken and renounced our own.* *Euseb. H. Eccl.*

Quintianus, the President under *Decius* the Emperor, asking *Agatha the Virgin Martyr*, why she de-

descending of such rich and illustrious Parents would stoop to such low and mean Offices ; she Answered, *Our Glory and Nobility lies in this, That we are the Servants of Christ*, Sim. Metaphr. Serm. Martyr. ad diem Feb. 5. Tom. 1.

Origen, when he might have lived upon the Estate of others, Sold his Library to one, who was to allow him 4 *Oboli* a day ; the day he spent in Tasks and Exercises, a great part of the night in Study ; always remembred that of our Saviour, not to have two Coats, not to wear Shoes. Dr. *Cave Prim. Christ.*

Papists.

S. Francis's Story is well known, who having a design to renounce the World, and Offering his Money to a Priest, who refused it, cast it presently away, and put himself under a Vow of perpetual Poverty. S. Francis Sales faith, he Loved Poverty above all things, and call'd it his Mistress.

Muscovites.

The *Muscovites* spend but little in House-keeping : Tis not above Thirty Years ago, that even their Lords were Lodged in very poor Wooden Buildings : Their Household-Stuff is suitable to their Lodgings, confisiting only in three or four Pots, and as many Wooden or Earthen Dishes. Some have Pewter, but very few, but there is not any Silver. They know not what Scouring means ; even the Duke's looks little better than the Tavern-Pots. The better sort hang their Rooms with Mats ; have few Feather-beds, but Mattresses, or Chaff, or Straw ; sometimes lie upon their Cloaths on a Bench or Table. D. of Holstein's *Emb. Travels.*

Mahometans.

Their *Dervises* relinquish the World, and spend all their Days in Solitude and Retiredness, expecting a Recompence; undergoing very sharp Penances, crying out continually in such Expressions as these,—*God Almighty look upon me, I love thee; I Love not the World, but I Love thee, and do all for thy sake*,—After this Retirement they will rather chuse to Famish, than stir from their Cells, and therefore are Relieved by the Charity of others.

Banians.

The *Geeghy* (a Sect of them) are forbidden by their Law to be Proprietors of any thing; they live in Woods, like Hermits, nothing about them but a Linen Cloth to hide Nature, wherever they sit down, they throw Ashes on their Head, speak to no body by way of Salutation, or Petition: If nothing be given them, they feed on Roots and Herbs; never Command their Servants to do ought.
Mandelflo.

Ancient Heathen.

When a great deal of Gold and Silver was carried along in a Solemn Pomp before *Socrates*, he cried out, *Quam multa non Desidero!* How many things do I not covet! He commonly went bare-foot.

Anacharsis to *Hanno* sends greeting. A *Scythian* covering is my Cloathing; the thick Skin of my Feet, my Shoes; the Earth my Bed; Hunger my Sawce; I eat Milk, Cheese and Flesh. You may come to me, and find me contented, if you please; but for those gifts, with which you are delighted, bestow

bestow them either on your Citizens, or the immortal Gods. (For he valued not Money at all.)
Cicer. Tusc. 5.

Many despise Riches, who being content with a little, are pleased with a slender diet and raiment.
Cic. in Latio.

Government of the Tongue.

Jews.

THE JEWS were much addicted to silence.

Christians.

I am of Opinion with S. *Gregory*, when justly accused of a Fault, Humble thy self, and confess that thou deservest more, than the Accusation laid upon thee ; if falsely accused, excuse thy self meekly, denying thy self to be guilty ; for thou oweft that reverence to Truth and the Edification of thy Neighbour : But if after all this, men continue to accuse thee ; vex not thy self, nor strive to get thy excuse admitted : For having done thy duty to Truth, thou must do it to Humility. *S. Fr. Sales.*

We scorn to live upon any terms, by which we must be forced to maintain our Lives by lies and falsehoods, *Just. M. Apol. 1.*

It is enough for a good man, either by way of Affirmation or Denial, to give this assurance, 'Ἄλγες Νέγω, I speak truly. *Clem. Alex. Strom.*

L. 7. **H**is is the best **Some** **day**

Some of the Antient Fathers held all Swearing unlawful.

S. *Basil* Exhorts all vain Swearers to repent ; appoints eleven years Suspension from the Sacrament for Perjury : False Accusation before the Church to be punished with Suspension ; if proved, but not revealed in due time, with two years suspension ; tho the person was guilty, yet if not proved sufficiently, with five years : False Accusation of a Minister, Bishop, Priest or Deacon , with Suspension perpetual.

Greg. Thaumaturgus durst never call his Brother *Fool, &c.*

Narcissius, Bishop of *Jerusalem*, being falsely accused by three Malicious Fellows, who accused him with sad Imprecations upon themselves, all three of them were, in procel of time, overtaken with the same judgments they wished upon themselves. *Vid. Pontan. Bellaria, &c. Item. D. Cave Prim. Christ.*

Muscovites.

Railing and Insolent Language was Prohibited to the *Muscovites* by the great Duke upon pain of Whipping ; and if offered to persons of Quality, a Fine of sometimes 2000 Crowns ; but the People are so addicted to it, that the Order is for the most part ineffectual. *D. of Holstein's Emb. Trau. p. 60.*

Papists.

The Nuns of *Venice* have been under much scandal for a great while ;—Chiefly those of *S. Zeno* and *S. Laurence*, where none but Noble *Venetians* are admitted, and where it is not so much as pretended, that they have retired for Devotions, but that they might not be too great a Charge to their Family. They are not Veiled, their Neck and

and Breast is bare, and they receive much Company ; but that which I saw, was in a publick Room, in which there were many *Grills* for several Parlours, so that the Conversation is very confused ; for there being a different Company at every *Grill*, and the *Italians* speaking generally loud, the noise of so many loud Talkers is very disagreeable.

The *Nuns* talk much and very disgracefully, and allowed themselves a liberty in railing that other places could not bear. Dr. *Burnet's Let.*

Tis said of *Th. a Kempis*, that when he was in Company with others who were discoursing of Secular Matters, he sat still silent, but when any Religious Subject was started, he was warm and Fluent. *See his Life.*

They declaim most against Slander, and Backbiting, and Censurings even when true, if of things hidden ; as that such a Person is Dead in Unbelief, or deserves Hell, unless expressly mention'd by the Prophet, as the *Devil*, *Abubasel*, *Abugebel*. F. *Simeon.*

Tunquinese.

In the Kingdom of *Tunquin*, either at their ordinary Meals, or upon some Festival, they account it a great piece of manners to be silent ; or if they have a desire to Discourse, they alway allow the Eldest the honour of beginning, bearing a great respect to them than are Aged : But the youngest at the Table is never permitted to begin their Discourse. *Tavernier Collect. of Relat. &c.*

Japanneſe. And a fewl baſe
ſouls have ſet up a party to
burn their books, and to expell
the learned men who have written
upon them.

In Japan Lying is punished with Death *Pac-*
quet broke open, vol. 2.

Antient Heathens.

Anacharsis, a Barbarian came out of Scythia to Athens, to look for a Wise Man; but finding none, was resolved to search all Greece,—at last having found one Myson, in a poor Town called Chenes, whose busineſs was to look to his Family, Till the Ground, Educate his Children, was ſatisfied,—
ιγάδη μάλα τὸ "Ελλήνος ξερός τὴν αὐθούσιαν, τὰν τε-
γων καὶ τὴν φειδῶ τῶν λόγων, i. e. he admired
mightily the quietnels of the Man's works, and the
ſparingnes of his words. *Max. Tyr. diff. 15.*

Sobriety in Apparel.

Jews.

THE Apparel of the Jews in Barbary, at this day, is thus: First, a brimleſ Cap, of black colour, (to diſtinguiſh them from the Moors, who wear red); ſlip-shoes, Linnen-Drawers, and Vef; over which they put a loſe Garment, called a Ganiphe; that is, a black ſquare piece of courſe hair Stuff, cloſed at the croſs Corners, and all round it, is a large Thrum. Dr. Addison.

Christian

Christian.

It is not enough for a *Christian* to be chaste and modest; he must appear to be so. *Tertul. de Cult. Fem. I. 2. c. 13.*

Two ends of Clothing, Honesty and Necessity.
Another end, — Distinction of Sexes, and Degrees. *Clem. Alex.*

Such Women, as cannot otherwise gain upon their (unbelieving) Husbands, may, if their Husbands require, go a little more Trim and Neat. *Idem.*

Tertullian changed his Coat for a Cloak, not when he first turned *Christian*, but when made Presbyter of *Carthage*; called therefore by him *Sacerdotis habitus. Pallium* being the proper Habit of Philosophers among the Greeks, and of the stricter sort among the *Christians*, whether Clergy or Laity, especially Clergy. *Dr. Cave.*

The Garment that we should wear, ought to be mean and frugal, not curiously wrought with divers Colours, the Emblem of Craft and Deceit; but white, to signify our Simplicity and Truth. *Clem. Alex.*

Cyprian observed a due Decorum in his Garb, keeping a just distance between Slovenliness and Superfluity.

Chrysostom commends *Olympias*, (a Woman of great Birth, and Estate, and Piety) for the incredible modesty and meanness of her Attire, not much better than that of the poorest Beggar; having nothing in her Garb or Gait, that was feigned or gaudy, elaborate or artificial.

Against Painting and Beautifying the Body.

Let them who have a mind to't, glory in the Flesh, we are under the profession of Humility:

all Glory is vain and swelling, especially from the Flesh. A *Christian* may glory in the Flesh, but when 'tis torn in pieces, for the sake of *Christ*, that the Spirit may be crowned; not that it may prove a Snare to attract the Eyes and Sights of Young-Men's ungovernable Passions after it, &c. *Cyprian.*

Obj. 'Tis acceptable to our Husbands.

Ans. 1. Every wife and good Man cannot but like his Wife better without them: Every Husband is a rigid Exactor of his Wife's Chastity. If he be a Christian, he will not require any such feigned Beauty; if a Gentile, let her do what she can, he will suspect her to be naught. *Tertull.*

2. These loose delicate Arts come too near the Practice of lewd wanton Prostitutes; Birds and Beasts are content with their own natural Beauty and Colours; Woman only, as if inferiour to them, thinks her self so deformed, as that there is need to repair the defect by external, bought and borrowed Beauty; Children-like, they admire every thing that is strange and gawdy; they shew themselves to be Women that have put off shame and modesty, and whosoever calls them so, shall do them no wrong, as carrying the very signs and representations of it in their Faces. *Clem. Alex.*

3. These additional Arts are a bold and sacrilegious Attempt, and an high contempt of God; that is to reform what God hath formed. — That such a one hath cause to fear, lest when the Day of Resurrection comes, He that made them, should not know them, &c. And then he brings in the Tensor of the World, thus speaking: *This is none of my Workmanship, nor this my Image and Likeness.* *Cyprian.*

Theodore tells of his own Mother, That when young, having a Distemper in one of her Eyes, which had baffled the Physicians, she went to one

Peter,

Peter, near Antioch, famous for Miracles, of a very Severe and Ascetic Life; she, to render her self the more considerable in his Eye, put on her richest Robes, Pendants, Chains of Pearl, &c. The uncomplemental Man severely check'd her, with a comparison drawn from an unskillful Bungler, going about to correct a Picture made by an excellent Artist; and not without much importunity would grant her Errand. In fine, she went away with a double Cure, of Body and Mind. *Hist. Relig. c. 9. in vir. Petri.*

Clemens Alex. compares such Women to the Egyptian Temples; without Splendor and magnificent Groves, rows of Pillars, Walls set off with Stones of several Countries, Carved, &c. The Temples garnished with Gold, Silver, Amber, &c. within, behind the Curtain, a Cat, a Crocodile; So Women trimming themselves with Gold, Curling their Hair, Painting their Faces, blacking their Eyes, colouring their Locks, &c. within, a lustful Ape, a crafty Serpent, &c.

Nazianzen faith, his Sister Gorgonia used no Gold to make her Fine, no yellow Hair, ordered into Locks and Curles,—No loose transparent Garments, no Lustre of Stones and Jewels, no Arts of Painting, &c.

Clothe your selves with the Silks of Honesty, the fine Vertues of Piety, the Purple of Modesty, and being thus beautified and adorned, God himself will be your Lover. *Tertull.*

Mahometans and Hindoos.

They never Pride it in any New Fashion: The Habits of highest and lowest are the same, which they never alter; pure white fine Callico-Lawn is the bravery of the highest, which they wash every day. The Women are Habited somewhat like Men; they of the greatest Quality are Adorned with many rich Jewels.

Temperance in Meats.

Jews.

THE Pharisees Fasted on *Mondays* and *Thursdays*, as hath been noted before, in remembrance of *Moses* going up, and returning from *Mount Sinai*, &c. Concerning which we have spoken already in the first part of this Book, in the *Chapter of Fasting*.

Christians.

Our Food and Diet should minister to Health and repair the weakness of Nature. *Basil.*

Our Nourishment ought to be simple and easy, subservient to the two main ends of Life, Health and Strength. *Clem. Alex.*

Nor are we less to take heed of Gluttony, contenting our selves with a spare Diet, and such only as is necessary, not giving way to the Infinite and unsatiable cravings of a nice and intemperate Appetite, which will have a thousand pretences to defend it self.— τροφαις ἄρα χεισίου, οὐα τὸ μή
τεινῆν. *Justin Mart.*

Clemens Alex. reckons up the Inconveniences of Excess—viz. wasting the Estate, ruining the Body, impairing the Health, Debauching the Stomach, deflouring the taste, begetting an ill habitude and temper, sowing it with the Seeds of all diseases, dulling the mind, preparing it for the entertainment of any Vice, &c.

S. *Cyprian*

S. Cyprian, in an Epistle to the Priests and Deacons (Ep. 7.) adviseth them to eat and drink sparingly, that they might be watchful unto Prayer.

S. Hierom adviseth *Leta*, to give her Daughter such a thin and mean Diet, that after Meals, she might be presently fit either to read or sing Psalms, *Ad Let. Tom. 1.*

The Council of *Laodicea* (Can. 53.) forbade them light and ludicrous Actions, as leaping and Dancing, enjoyning them to Dine and Sup gravely and modestly, as Christians.

Julian, Emperor, being about to raise War, and squeeze the Christians, sent to S. *Basil* (his fellow-student formerly at *Athens*) for 1000 l.; he return'd Answer, That it was not to be expected there, where he had not Provision before hand for one day; —That his greatest Dainties were a few Pot-herbs, a piece of Bread, and a little sowre Vapid Wine. *Basil. Ep. 208. Tom. 3.*

Chrysostom commands *Olympias*, that she had taught her Stomach to receive only so much Mear and Drink, as was enough to keep her alive and in Health.

Alcibiades, afterward Martyr, had accustomed himself to a very rigid and sordid Course, rejecting all sorts of Food, but Bread and Water; this before and after he was in Prison, which had an ill influence upon others; whereupon *Attalus*, one of the most Eminent of those famous Martyrs, the day after his being exposed the first time in the *Ampitheatre*, had it Reveald' to him, That *Alcibiades* did amiss in refusing the good Creatures of God, and giving scandal, &c. upon which he laid aside his singularity. *Eusebius* out of the Letter of the Churches of *Lyons* and *Vien in France* to those in *Asia*. *Hist. Eccl. l. 5. c. 3.*

Luther saith of himself, I lose too much time by invitations to Feasts here in this City; I know, Satan hath such a hand in it, that I may not deny it, and yet it doth me harm to accept the Courtefy. And again, My Converse with my Friends (which

(which I use to call a Feeding of my Corps) doth very badly steal away a great part of my time.
Father's Lives.

Muscovites.

Those who take Tobacco in *Muscovy* (by reason of their Excess in it, and doing hurt by it, viz. Burning their Houses, and Infecting their Images with a stinking Breath) are by order of the great Duke to have their Nostrils slit, or be whipt, as we have often seen done. *D. of Holsteins Emb. Trav. p. 62.*

They are not acquainted with our delicate Meats and Sawces; their ordinary Food is course Meal, Turneps, Coleworts, Cucumbers, Salt-fish and Pulse: Their year hath more Fasting-days than Flesh-days. *Idem.*

Their Monks are very Austere, living only on Salt-fish, Honey, Milk, Cheese, Herbs, Pulse, especially Flesh and Pickled Cucumbers. There are many Auchorets, who build Chappels upon the High-ways, and live in Woods like Hermits, subsisting only upon Alms given by Travellers. *Idem.*

Papists.

Huguccio, a Captain, lost two Towns, because he would not break his Meal, Mr. Hale.

Mahometans, Turks.

The Turks abstain from Hogs-flesh, (except some Renegadoes, of no Religion) from Frogs, Tortoises, Snails. *Vide prox. Cap.*

Sultan Amurath prohibited Tobacco; took off a Shop-keeper's Head, for selling some to himself (when disguised.) *M. de Theven.* The

The Turks make no sumptuous Feasts, and it is never heard in Turkey, that a Man hath undone himself by House-keeping : A small matter contents them ; and a good Cook in that Country would have but a very sorry Trade : They have no Sawces, but what one may learn at first sight. *Idem.*

Perſians.

The *Perſians* ſeldom make above one ſet Meal a day of Fleſh ; and if they make another Meal beſides, it conſists moſtly of Butter, Cheeſe and Fruits. *D. of Holſtein's Emb. Trav.*

At their Feaſts the firſt things ſet on the Table, are, a Pipe, Tobacco, and diſh of Coffee. *Tavor.* 1. 5.

The *Bannians*, not muſt unlike the Old *Pythagoreans*, feed only on Herbs, and Meats made of Milk : Which one would hardly believe ſufficient to ſustain Nature. *Jab Ludolph.* Some will eat Fish, and no living thing elſe.

The *Hindoes* of *Indoſtan*, eat no Kine, from a great eſteem which they have of them.

Scha-Abbas King of *Perſia* made a Law, that none ſhould Smoke Tobacco, upon Penaltу of having his Nose and Lips cut off. A Merchant not knowing of this Order, came into his Army to ſell Tobacco, who was ſet on a heap of Fagots, and he and his Tobacco Burnt together. *D. of Holſtein's Emb. Travels.*

Cambajo.

In *Cambajo* they are muſt addicted to Faiſting and Alms-giving. *Roffe.*

The *Southern Americans* in their Lent Faſts, abſtain from Women and Salt. *Idem.*

In *Paria*, *Guiana* and *Detaiba*, when their Gods are angry with them, they macerate themſelves with Faiſting. *Idem.* The

The *Gaurs* abstain five days in a year from Meat, Fish, Butter and Eggs; and three other days they Fast altogether till Evening. *M. Tavernier*, l. 4. c. 8.

Temperance in Drink.

Jews.

THE Sobriety of the Ancient Jews may be gathered out of Sacred Writ; *Jacob's Vow* (Bread and Raiment) *Elias's Provision* on the Banks of *Cherith*, *Daniel's* and the three Childrens Pulse and Water, *Hagar's Bottle*, the *Israelites* Springs out of the Rock, and their drinking out of the Rivers, as they travelled towards *Canaan*, &c. do sufficiently attest the Sobriety that was sometimes used among them. The single Miscarriages of *Noah* and *Lot* are no great Prejudice to the Cause. I find nothing remarkable in the Modern Jews, that deserves any mention in this place; save only that sometimes (as I have mentioned before) they account it no Sin to drink away their Reason, and almost Senses too.

Christians.

Continence, where-ever it is, will at first sight betray it self; leanness of Body, and that paleness which is the Fruit of Continency, evidence a Christian to be a Champion for the Commands of Christ. *Basil. Suf. disp. Interr. 17.*

(About Zurich—) notwithstanding their neighbourhood to the *Switzers*, Drinking is very little known among them. *Dr. Burnet's Letters.*

Paul

Paul the Hermit, St. Anthony, St. Hierom, Paterius, drank Water; Alcippades Martyr, Water with Salt; Amadous the Spaniard, Simeon of Antioch, Sisinnius the Monk, Scapion, Nicolaus Terteminus, Maxentius the Abbot, &c. all drank Water.

Ancient Heathens.

Pittacus made a Law, that whosoever committed any Crime when Drunk, should be punish'd double, Laes.

Solon made another, That if any Prince were taken Drunk, he should die for it. Idem.

Plato's Suppers were Frugal to a Proverb: He despised delicate Banquets and sumptuous Feasts, being himself content with his Academical Olives, and Bread and Water. Text. Offic.

Zeno drank Water instead of Wine, and by his own Example invited his Scholars to Temperance, insomuch that it became a Proverb, More Sober than Zeno. Idem.

*M. Cato gives this Testimony to Julius Cesar, that one only of all (*unus ex omnibus*) came Sober to overthrow the Common-wealth. Idem.*

Muscovites.

In Novogorod there is an Anniversary Devotion, to which many Pilgrims come; some are sure to come early and be Drunk with *Aqua-vite* before publick Service: One told me, he saw a Woman got so Drunk there, that coming out of the Tent, she fell down, and fell asleep, naked as she was in the Street in the day-time; which gave occasion to a *Muscovite*, who was also Drunk, to lye down by her, and having made use of her, to fall also asleep in sight of many People, who having made a Ring about them, only laugh'd at the Posture they

they were in, till at length an old Man conceiving a Horrore at the Spectacie, covered them with his own Garments. *D. of Holstein Emb. Trans.*

There is no place in the World, where Drunkenness is more common than in Muscovy, among all, Ecclesiasticks and Laicks, Men and Women, Old and Young. The Muscovian Ambassador, sent to *Charles King of Sweden* A.C. 1608. forgetting his Quality and Busines of his Master, took so much Strong-water the night before he was to have Audience, that the next day being found dead in his Bed, they were forced to carry him to his Grave, instead of conducting him to Audience. *Idem;*

I my self, as I went to *Nevigerod* 1643. saw some Drunkards coming out of an Ale-house, some without Caps, others without Shoes or Stockings, some without Waistcoats, and only their Shirts, having pawn'd the rest of their Cloaths: One I took notice of above the rest, who came out without his Kaffan and in his Shirt, but meeting with a Friend by the way going to the Tipling-house, he went along with him, till he had left his Shirt behind too. I asked if he had been robbed of his Shirt, he answered, *No but this Morn,* Mind thy own Busines: He returned to the House, and came out stark naked. *Idem:*

Heathens.

Among the Hindoos of *Indostan*, the word for Drunkard signifies a Mad-man.

Perfess.

In *Guzarat* the Perfess abominate Drunkenness; he who is guilty must undergo a very severe Penance, or quit their Communion. *Indostan.*

Siam.

He that drinks Wine in *Siam*, is stoned to death.
Roffe.

Perfians.

The *Perfians* take the Juice of *Opium* in Pills, which heats their Brains, and makes them talk ridiculous: Also they make a Drink of boyld Poppy-seed, which they call *Kokemaar*, to make themselves merry: They have another Drink called *Bongue*, very bitter, made of the leaves of Hemp and some other Drug, which makes them shamefully foolish and ridiculous. *Tavernier*,
l. 5. c. 18.

Zeilon.

The Idolaters in *Zetton* drink no Wine. *Anonymous.*

Mexico.

The Priests of *Mexico* drink no Wine, and sleep little, because most of their Exercises are in the night. *Purchas.*

Chastity.

Jews.

Fornication, Adultery, Drunkenness, Gluttony, Pride of Apparel, &c. are so far from being in request amongst the *Jews* (in *Barbary*) that they

they are scandaliz'd at the frequent Practice of these Sins in Christians. *Dr. Addison.*

Christians.

The Chastity of the Primitive Christians appeared in these particulars,

1. They would not Marry. *Justin Martyr* saith, There were many Christians in his time, who for Sixty or Seventy years kept themselves uncorrupt.

Tis very easie to find many amongst us, both Men and Women, who remain unmarried even in old Age. *Athenag. leg. pro Christian.*

Yet this without the Obligation of an Oath of perpetual Virginity.

2. When they did Marry,—it is for no other end, but the bringing forth and bringing up of Children,—As Husbandmen Till the Ground with respect to the Crop at Harvest. *Just. Mart.*

3. They seldom married twice. *Chrysostom's* Mother at forty years old had lived twenty years a Widow.

Tertullian, Cyprian, Hierom, Athenagoras, &c. did inveigh bitterly against second Marriages, as little better than Adultery.

The ancient Canons (as *Zonaras* tells, in *Can. 7. Conc. Neocesar.*) suspended such as married twice from the Communion a whole year.

The Council of *Laodicea* requires, That they should spend at least some small time in Penance, in Fasting and Prayer, before they be received to the Communion.

The Canons of the Apostles appoint, That whoever after Baptism engaged in second Marriages, is rendred uncapable of any Degree in the Ministry.

Can. 17.

- Note.* Digamy is
 - 1. Two Wives at once.
 - 2. One after the Death of another.
 - 3. One after Divorce. Of this some understand the Canons.
 - 4. They

4. They shunned all Occasions, &c.

1. Going to Feasts, &c. *Cyprian* severely chides with some Virgins for being present at Weddings, where they laughed freely, could not but hear loose Discourses, see uncomly Carriages, feed upon Luxurious Dishes, all which must needs, not only kindle, but add Fewel to the Fire. *De Discipl. & hab. Virg.*

Constantine made a Law, That Matrons should not be forced on the account of Debt to appear at publick Tribunals. *Cod. Theod. l. 1. Tit. 10. l. 1.*

St. *Hierom* doth as much commend some whom he knew, who always kept at home on Festival-days, to avoid the Crowd and Gazes of the People. *De Virg.*

The Council of *Laodicea* forbids all Christian Men using the same common Baths with Women. *Can. 30.*

Photius saith, *Justinian* the Emperor made it a sufficient cause of Divorce, and loss of Dowry, for a Woman to *Feast* or *Bathe* in the Company of Men, without her Husband's leave.

Cyprian would not have Ecclesiastick Persons, and professed Virgins, sleep near one another, nor dwell together in the same House: He commends *Pomponius* for suspending the Deacon and others for such Familiarity, and ordered, That they should not be absolved till after a sufficient Repentance, &c.

ΣΥΝΤΑΓΤΟΙ, were Women brought in as Domestick Assistants to Ecclesiastick Persons; especially such as were sent up and down to preach the Gospel:—Neither Wife, nor *Concubine*, but *Attenders*.

The Council of *Antioch*. (A. 272.) under *Antillian* Emperor, condemns *Paulus Samosatenus*, with his Presbyters and Deacons, for keeping these introduced Women, with horrible Inconveniences, Suspicion and Scandal.

St. *Basil* writes to a Presbyter seventy years old, to abstain from the Company of a Woman he used to dwell with, to avoid Scandal.

The Council of *Nice* forbids the same, and universally the whole Clergy to have any Woman near them, unless Mother, Sister, Aunt, or such of whom there could be no Suspicion. *Can. 3.*

Honorius Emperor, prohibits by a Law any Clergy-man whatsoever to keep company with these (*Extranea*) strange Women, limiting their Converse and Cohabitation within the very same Relations, as the *Nicene Canon*. *Cod. Theod.* l. 16.

Bishops were to be deposed, that entertain or cohabit with any Woman whatsoever, Relation or Stranger. *Synops. Basil.* l. Tit. 1. c. 41.

St. *Augustine* would not cohabit with his own Sister. *Textor.*

Domestick Marriages not openly made in the face of the Church, were accounted no better than a State of Adultery and Fornication. *Tertull. de pndic.* c. 4.

Their Ears they stopt against all loose and idle Songs, filthy and obscene Discourses; their Eyes they shut against all uncomely Objects, wanton Pictures. *Clem. Al.*

Gorgonia, when she lay under an acute and most dangerous Distamper, yet refused to have any Physician come near her, as blushing that any Man should see or touch her. *Nazianz.*

2. *Dancing and Musick.*

The Fathers generally inveighed very bitterly against them.

None may Dance but the Daughter of an Adulterer; but she who is Chast, let her learn her Daughters Prayers, not Dances. *Ambrof.*

What Modesty can there be, where the Dancers shriek and make a noise together? *Idem.*

Where

Where the Timbrels sound, the Pipes make a noise ; the Harp chatters, the Cymbals strike together, what fear of God can there be ? *Hierom. in libr. contr. Helvid.*

Where wanton Dancing is, there the Devil is certainly present : for God hath not given us our Legs to dance, but that we should walk modestly, not skip like Camels ; but if the Body be polluted by dancing impudently, how much more may the Soul be thought to be defiled ? The Devil danceth in these Dances. *Chrysost. Hom. 49. in Mat.*

Men and Women together entering into common Dances, having delivered their Souls to the drunken Devil, wound one another with the pricks of unchaste Affections : Profuse Laughter is practis'd, and filthy Songs, meretricious habits inviting unto Petulance are there used. Laughest thou and delightest thou thy self with an arrogant Delight ; when as thou oughtest to pour out Tears and Sighs for what is past ? Singest thou whorish Songs, casting away the Psalms and Hymns thou hast learned ? Dost thou stir thy Feet, and caper furiously, and dance unhappily, when as thou oughtest to bend thy Knees to Prayer ? *Basil. in Orat. contr. Ebr.*

Tzegedin cites several other Testimonies of S. Augustine, &c. and Councils and Canons against it. *De Choren.*

5. They rather chose to suffer Torments and Death, than the violation of their Chastity.

Domina, and her two Daughters, *Bernice* and *Prosdice*, whom *Chrysostom* commends, who being eminent for Beauty and Virtue, were sought for as a Prey to Lust, under the *Dioeclesian* Persecution, desired of the Soldiers leave to step out of the Road for some private occasion, which granted, they went and threw themselves into a River. *Chrysost. Hom. 51. de S. Dom. Bern. & Prosd.*

Eusebius tells of the Wife of the Prefect or Governor of *Rome*, a *Christian*, sent for by *Maxentius*, who was passionately inflamed with the love

of her; the Officers broke into the House, to the terrore of her Husband: She begged only so much time, as that she might a little dress and adorn her self; so she retired into the Chamber, caught up a Sword, and by a fatal stroke left nothing for the Messengers but a dismal Spectacle.

Origen chose rather to commit Idolatry, than Fornication; though that too was his Enemy's Act rather than his own; they hailing him up to the Altar, and thrusting the Frankincense into his hand. Dr. *Cave.*

6. They accounted Uncleanness an heinous sin; and amongst all the sins that were punished sharply in the Ancient Church, Adultery was one of the chief.

Marcion being found guilty of lying with a Virgin, and therefore thrown out of the Church, betook himself to one *Cerdon*, a Master-Heretick, and espoused his Doctrines.

The punishment for Adultery was perpetual Penance all a Man's Life, and scarce admission to Communion at the Hour of Death; 'till Pope *Zephyrinus*, A. C. 216. ordered the Penance for a shorter space of time; which offended the *Afric* Churches; *Tertullian* inveighs bitterly against it, as a thing unfit in it self, and an Innovation in the Church.

The Council of *Ancyra*, A. 315. set Adultery at 7 Years Penance. *Can. 20.*

The Council of *Illiberis* decreed, for the second Fault, perpetual Penance, not to be absolved at Death.

S. *Basil*, in his Rules of Discipline for *Amphilochius*, lets Fornication at 7 Years Penance, Adultery at 15.

His Brother, *Gregory*, Bishop of *Nyssa*, sets Fornication at 9 Years Penance, Adultery, and all other kinds of Uncleanness at 18, yet giving liberty to Spiritual Guides to contract, &c.

Justin M. gives an instance of a Woman, that had lived lewdly with her Husband, but Repenting,

ting, and Reforming, became strictly chaste and sober, and would have persuaded her Husband to do the like; but he obstinately refusing, it begat a quarrel, and that quarrel at last became the Matter of publick cognisance; and was an occasion for *Justin Martyr* to write that excellent Apology for the Christians. *Apol.* p. 41.

Theodosius, provided by a Law, That no Woman should marry within a Year, at least, after her Husband's death, and ratified it by a double Penalty, Note of Infamy, and loss of Dowry, and whatever her Husband had bequeath'd to her.

Muscovites.

The postures of the *Muscovites* in Dancing, and the insolence of their Women, are infallible marks of their bad inclinations. We have seen at *Moscow*, both Men and Women, come out of the publick Brothel-Houses, stark naked, and incite some young People of our Retinue to naughtiness, by their filthy and lascivious expressions. *D. of H. Ambass.* *Trav.* p. 60.

Yet Adultery is look'd upon as a Sin unpardonable. A *Polander* turning *Greek*, to marry a *Muscovite* Beauty, being forced to take a Journey into *Poland*, his Lady, in his absence, made a shift to be otherwise supplied, and had a Child; but fearing her Husband's displeasure, retired into a Monastery, and was shaved. Her Husband would fain have got her out again, and pardon'd the offence, but it would not be permitted; it being, according to their Theology, a Sin against the Holy Ghost, not to be pardon'd in this, nor the other World. *Ibid.*

Mahometans.

The Law of *Mahomet* allows four Wives to any, and as many Concubines as they please: The Great *Mogul* is said to have four Wives, and a thousand Concubines; yet had but six Children: yet the *Mahometan*-Priests, and some others, content themselves with one.

Sultan *Coob-Surroo*, one of the Mogul's Sons, a Prince of a lovely Presence, had but one, which accompanied him in all his straits; for in his younger Years he had been tempted to Rebellion.
Anon.

The *Turks*, in their *Bagnio's*, separate Men from Women.

The strict Votaries of that Religion marry not at all. 'Tis observed, those *Mahometans* who have most Concubines and Wives, are most jealous; and will not suffer their Wife's Brothers, or Fathers to come to them, except in their presence.

Honest Women, of reputed Chastity, will not at any time be seen, but by their Husbands: but if they are found Incontinent, their own Brother's Hands shall be first against them, to take away their Lives, rather than they shall not be punished.

In *Indostan* is, notwithstanding, a free Tolerati-on for Whores; who are introlled, before they can have liberty to keep such a House. Some of them appear before the *Mogul*, singing wanton Songs, playing on Timbrals, &c.

Heathens.

The *Hindoos* take but one Wife, and are not jealous as the *Mahometans*, who have many; suffering their Wives to go whither they please. Their Widows cut their Hair, and live as Creatures neglected

lected by themselves and others; some are ambitious to dye with honour in their Husband's Funeral pile, and she that is thus resolved, never starts back, but goes singing to her Death; and altho' not bound, yet never offers to stir out of the Flames.

The *Persees* in *Indostan* have but one Wife, who likewise is permitted to go abroad.

The *Mogul* one day found one of his *Eunuchs* kissing one of his Women,—Put her in a hole in the Ground up to her Head; there she died in torment, parch'd with the Sun, after she had lain a Day and a Night, crying out,—*Ab! my Head, &c.* The *Eunuch*, in the same place, in her sight, was cut in pieces.

The Women of *Deyly* are handsome, and the *Gentiles* very chaste; insomuch, that if the *Mahometan* Women did not by their wantonness dishonour the rest, the Chastity of the *Indians* might be proposed as an Example to the Women of the *East*. *M. de Thevenot*,—*Trav. I. 3. c. 25.*

The *Persian* Women, when they go abroad, veil their Faces. *Sir Th. Herb.*

The *Persees* severely punish Adultery and Fornication. *Mandelslo's Travels*.

Haron Wasbic Billak, a Turkish Chalif, kill'd himself with immoderate Venery. *Hottinger*.

Armenians.

One *Mariage*, a Deputy from the King, and *French Company*, for Trade with *Persia*, at *Zul-pba*, by the means of an old Woman, Mother of one of his Lassequeys, having debauch'd an *Armenian* Girl, whom he kept privately to himself; so soon as it was noised abroad, all the *Armenians* were scandaliz'd at it, and sent to seize the Bawd, to punish her, by their Laws, as she deserv'd. *Mariage* fled out of his Lodging to her Assistance;—but seeing the People in an Uproar, and finding the Stones to fly too thick about his Ears, he was forc'd

to seek his own safety ; was threatened by the Armenians to be complained of to the King of France, and ever after lookt upon with Scorn and Contempt. *Tavernier's Collection of several Relations, &c.* p. 36.

Japonites.

In Japon, Adultery is only punished in the Women ; Deflouring and Ravishing of Virgins in the Persons of the Criminals, and the next of Kin too. *Idem. p. 4.*

Here the Women live retir'd, and are very faithful to their Husbands. *Ibid. p. 4.*

The Emperor having put to death one of the Lords of his Court, out of hopes to enjoy his Wife ; she fearing Violence, besought the Emperor to give her time to consider, which was granted for some few days ; at the end whereof she shut her self up in a Room with her Children, and after she had delivered a Paper to one of her Servants, to carry to the Emperor, she set the Chamber on fire, and burnt both her self and her Children. The Emperor met with nothing else in the Paper but Reproaches of his Tyranny, and Attestations of Joy from the Lady, that she had the opportunity to sacrifice her self to the memory of her Husband. *Ibid.*

Lutherans.

At Bern, the third Adultery is punished with Death, which is also the punishment of the fifth Act of Fornication ; of which, I saw an instance while I was at Bern : for a Woman, who confessed her self guilty of many Whoredoms, and designed to be reveng'd on some Men, that did not furnish her liberally with Money, was upon that account condemned and executed : the manner was solemn ; for the Advoyer comes into an open Bench, in
the

the middle of the Street, and for the satisfaction of the People, the whole Procesis was read, and sentence was pronounced in the hearing of all : the Counsellors, both of the great and lesser Council, standing about the Advoyer, who after Sentence took the Criminal gently by the Hand, and prayed for her Soul ; and after Execution, there was a Sermon for the instruction of the People. Dr. Burnet's *Letters.*

Papists in Florence.

I was much scandalized to see Statues with Nudities here, which I do not remember to have seen any where else in Churches. Dr. Burnet's *Letters.*

Bengal.

In *Bengal*, Adultery is punished, by cutting the Nose, yet is very common. *Pacquet broke open*, Vol. 2.

Siam.

Tis burning alive for the Clergy in *Siam* to have to do with Women ; but those that cannot contain, may quit the Priesthood and be absolved from their Vow of Chastity.—There are also Nunneries of old Religious Women, situate near the Temple, that they may be present at the Offices and Prayers there. *Ibid.*

Patana.

The *Mahometans* in *Patana* judge Fornication no Sin, but Adultery is capital ; yet the Delinquent may chuse the manner of Death, and a near Relation must be Executioner. *Ibid.*

Molnques.

Moluques.

Polygamy among the *Moluques*, is lawful, and Adultery unpunished. *Ibid.*

Japanese.

The Ecclesiasticks in *Japan* make a vow of Chastity so strictly to be observed, that the least breach of it is punished with the most cruel Death imaginable, fixing them in the Earth, up to the middle in a Road, and all the vulgar Passengers are to strike him in the Neck with a wooden Saw, which makes him three or four Days expiring: —But think them not Chaste for all this, for they are allowed the use of Men and Boys. *Ibid.*

Yet one Sect of the Ecclesiastics are allowed to marry. *Ibid.*

Fermosa.

Adultery, Theft and Murder, here are accounted no Crimes; the only Sins being their covering their secret Parts at set-times; to wear Silk, when they should wear Cotton; not to have destroyed Children in their Mothers Womb, who cannot lawfully bear a Child at 30, or 35 Years of age, *Ibid.*

Chineſe.

In *China*, Polygamy is lawful. *Ibid.*

Candin.

In *Candin* they prostitute their Wives, Sisters and Daughters to Strangers, in honour of their Idols. *Ibid.*

Circassia.

Circassia.

They seem to adore a Goats-Skin, which at the Funeral of the Chief Lords of each Village, is set up at its entrance. The Privities they cut off, and cast against the Wall, and if they stick there, they worship them. *Ibid.*

Madagascar, &c.

In *Madagascar*, the *Lower-Ethiopia*, &c. they allow Polygamy. *Ibid.*

Mexico.

Some of the Priests in *Mexico*, to preserve their Chastity, slit their Members in the midst, and do an hundred things to make themselves Impotent, lest they should offend their Gods. *Purchas.*

Paria.

In *Paria* each Man is allowed as many Wives as he lists, at least, as he can maintain, tho they never have the Maiden-heads of any; Prostituting them the first Night to the *Piaco's* (Priests) or to their appointment, who for small matters turn over that drudgery to Strangers: Nor do they at any time think their Guests welcome, unless they will do the Office of Men to their Wives, Sisters, &c. *S. Clark.*

Patience

Patience in Sufferings.

Christians.

There were Six Methods of Execution Ordinary in the Primitive Times.

1. **T**H E Cross. — Upon this the Christians Hung, till starved with Hunger, or dispatched by Birds, or wild Beasts. *S. Andrew* continued two whole Days on the Cross, Preaching the Gospel all the while. *Timotheus* and his Wife *Maura*, after many other Torments, hung nine Days, before they compleated their Martyrdom.

It was the peculiar Punishment of Slaves, Traitors, and the vilest Malefactors.

2. *Peter*, and some *Egyptian Martyrs* were hung with their Heads downwards.

Constantine took away the use of the Cross.

2. The Rack, *Equuleus*, because the Man was Horsed upon the Engine by Ropes, and Skrews and Pulleys; a long board was on the Top of it. Besides which, there was *Cataska*, a Piece of wood like a little Scaffold, that the Torments might be more conspicuous: In both of them were *ungula* (pinchers of Iron) with sharp Teeth, to pull the Flesh by Piece-meal.

3. The Wheel, sometimes with Iron Pricks. on which the person bound was whirled about with a Violent Distortion. Thus suffered *Felix Presb. Fortunatus, &c.*

4. Burning, designed for Villains, &c.

5. Throwing to wild Beasts, Bears, Leopards, Lions, &c.

6. Condemning to the Mines, where was toyl ing, beating with Clubs, binding with Chains, ly ing

ing on the Ground, Nakedness, the Heads half shaved (like Slaves,) a mark in the Face, the right Eye pulled out, the left foot disabled by cutting of Nerves, the Estate forfeited, &c. To which add,

1. Scourging with Rods (*Plumbate*) having Leaden Plummets at the ends.

2. Beheading, &c,

Marcus Bishop of *Aretbusa*, being first dawbed with Honey, was expos'd to Wasps on a Pole, in the Sun.

Some were put into old Ships, and turned out to Sea, the Vessels being first set on fire : Thus an Orthodox Presbyter under *Valens* the *Arrian* Emperor was served.

Concerning the Patience of the Primitive Christians,
Observe,

1. When sought for by Persecutors, they cared not to escape : So *Polycarp* refused to Fly, tho into the next House. *Cyprian* Commands some Confessors, whom he wrote to in Prison, that when oft desired to go out of Prison, they would not.

Himself did withdraw from *Carthage*, when sent for to suffer at *Utica*, that when he did suffer, he might suffer at *Carthage*, where he was Bishop, a thing which he earnestly wished for ; and it was granted him.

2. They Offered themselves. The miserable Creatures (*oi κακοδαιμόνες*) do verily persuade themselves that they shall surely be Immortal, and Live for ever ; on which account they despise Death, and many of them voluntarily Offer themselves to it. *Lucian de Mort. Peregr. Tom. 2.*

I am quite tired out in Punishing and Destroying the *Galileans* (called here by the Name of Christians) according to your Commands, and yet they cease not to offer themselves to be slain : Nay, tho I have laboured both by fair means and threaten

threatenings to make them conceal themselves from being known to be Christians, yet can I not stave them off from Persecution. *Tiberianus President of Palestine to the Emperor Trajan. Apud Usser. Append. Ignat.*

O unhappy People, if you have a mind to dye, have you not Halters and Precipices enough, to end your Lives with, but you must come hither for an Execution? *Arrius Antonius Proconsul of Asia, to the People, &c.*

Ignatius--Oh! that I might come to those wild Beasts, &c.

Origen, when a youth, could hardly be restrained from running into danger.

3. They gave thanks to their Enemies for Condemning them.

A Christian takes it as a favour, to dye for so good a cause. *Tertull.*

As for us, they (our Persecutors) do us no harm, Death doth but the sooner send us to God. *Clem. Alex.*

When *Lucius*, one of the primitive Martyrs, for speaking for one of the Christians, that he had very hard measure, was Condemned forthwith, he heartily thanked his Judg for it, that by this means he should be delivered from such unrighteous Governors, and be sooner sent home to his Heavenly Father. *Just. M.*

4. They bore up with quietness and composure.

By reason of our strange and wonderful Courage and Strength, new Additions are made to us; for when the People see Men with infinite variety of Torments torn in pieces, and yet maintain a Patience unconquerable, and able to live out his Tormentors, (what the truth is) that the consent of so many, and the perseverance of dying persons cannot be in vain: Nor that Patience it self, were it not from God, could hold out under such Racks and Tortures; Thieves, and men of a Robust Body, are not able to bear such tearing in pieces; they groan and cry out, and are over-

overcome with Pain, because not endued with a Divine Patience : But our very Children and Women (to say nothing of our Men) do with silence Conquer their Torments ; nor can the hottest fire force the least groan from them. *Lactan.*

By the force of such Arguments *Justin Martyr* turned Christian, from being a Platonick Philosopher. *Ap. 1. p. 50.* I thought, saith he, with my self, that it was impossible such persons should wallow in Vice and Luxury, &c.

Hence *Porphyry* calls the Christian Religion, τὸ βασικὸν τὸ ἀντίκειον.

The Heathen in *Min. Felix* stiles the Christians men of an undone, furious and desperate Party, *M. Fel. p. 7.*

M. Antoninus Emperor, imputes this Courage to meer Stuborneſſ. l. 11. s. 3.

Stampitius told *Luther*, concerning his Behaviour, that the first three years he did all things according to the utmost Rigor, and that would not do : The next three, he did all according to the Laws and Councils of the Antients, and that would not hit : In the last three years, he did all according to the Will of God, and yet neither would that succeed ; and then he was fain to be content with what he could have. *Clar. in vir. Capell.*

Japon.

In *Japon* there have been Children from ten years old to a dozen, who for sixty days together have endured to have their Bodies fastened to the Cross, half Burnt, half torn in pieces, while the Executioners forced them to Eat, on purpose to prolong their Lives in Misery ; and yet they would not renounce the Christian Faith, which they had embraced. *Tavern. Collect. &c. p. 10.*

Do-

*Domestick Worship.**Jews.*

They account themselves bound to say an hundred Benedictions (of which see the particulars in the Chapter of Praying to God) every day.

Christians.

Gaspard Colinius Admiral of *France*, used to rise very early, and then putting on his Night-gown; and calling his Servants about him, went to Prayer with them ; then he set time apart to hear the Deputies of the Churches, and other businesles : Each other day in the fore-noon he had a Sermon Preach'd before him, after which he returned to his business till Dinner ; which being ready; his Servants came in, and there the Admiral standing by the Table, and his Wife by his side, one of *David's Psalms* was Sung, and a Blessing craved upon the Meat ; which Course he did not only observe at his own Housle, but every day in his Camp, without intermission ; when the Cloth was faken away, he presently rose, and standing with his Wife by him, either himself or Chaplain return'd thanks. At Supper time the like was done; both with Prayers and Psalms : And because he found it hard to get his Servants together at Bed-time, because of their various Employments, he caused them all to come in presently after Supper, where after a Psalm, he went to Prayer with them. *Sam. Clark.*

Bishop

Bishop Ridley, when at the Mannor of *Fullham*, read daily a Lecture to his Family, at the Common-Prayer ; beginning at the Acts of the Apostles, and so going through the Epistles of S. Paul : Giving to every Man that could read, a *New Testament*, hiring them besides with Mony to learn by Heart certain Principal Chapters, but especially *Acts 13*. And often he read *Psalm 101*. *Fox Martyrol*.

—Ere I can have fane (at my Study) to weariness, my Family, having now overcome all Household Distractions, invites me to our Common Devotions ; not without some short preparation. Dr. *Jos. Hall* concerning himself.

Ancient Romans.

The Games called *Ludi Compitales*, were Instituted among the *Romans*, in honour of their *Lares*, or Household Gods. *Galtruch.*

Gilolo and Amboina.

The do no work, but first they consult the Devil, and are of opinion, That no ill comes from any other Being, and therefore that they ought to prevent it by Sacrifice to him ; which they are very observant of, even in their Houses. *Paque broke open*, vol. 2.

Banda.

Banda is *Mahometan*, and the People there are so Religious, that they never do any thing till they have Prayed in the Morning. *Ibid.*

Formosa.

In *Formosa* each House hath its Oratory, where all that is there spent is Offered to the Gods by the Women of the House. *Ibid.*

Iucatan.

In *Iucatan* they had in their Houses Images made like Bears, which they Worshipp'd as their Household Gods, with Singing and Incense. *Rosse.*

Goa.

In *Goa* most of the Gentiles (heads of Families) dress their own Victuals themselves; first they sweep the House, then draw a Circle, and confine themselves in it, suffering none to enter, for then all would be Profaned, and the Cook would throw away what he had dressed; the Victuals are divided into 3 parts, the first for the Poor, the second for the Cow of the House, the third for the Family. *Thetienot.*

In *Goa* they Pray to the first thing they meet with in a Morning, tho' a Goose or Ais, and all day long they Pray to it. *Rosse.*

Antient Tartars.

They Worshipp'd the Sun, Stars, Fire, Earth and Water, to whom they Offered the First-Fruits of their Meat and Drink every Morning, before they eat and Drink themselves. *Rosse.* So do the *Tartars* of *Cathay* now.

Peguians.

In *Pegu* they feed the Devil every Morning with Baskets of Rice, that he may not hurt them that Day. *Idem.*

Indian Heathens.

In *Fermosa* every house hath a particular place appointed for the Devotions of the Family, where they invoke the Gods, and where the Women make their offerings of what is spent every day in the house : But in case of Sicknes or other misfortune, they call the *Inibs* to do that Service. *Mandelflo's Travels.* p. 172.

Indian Christians.

The *Indian Christians* read two chapters at home; one out of each Testament. *Sr. Th. Herbert.*

Malabar.

In *Malabar* the King of *Calecut* eats no meat till it be first offered by his Preist to his Idol. *Ross.*

Mahometans.

There are but few who go not every day to Prayers, especially those of Noon, *Quinsay* and *Aksam*, for many perform the other two at home. Nor doth travelling excuse them ; for when they know that it is the Hattif of Prayer, they stop in the Fields near to so th^e water ; they draw water in a tinn'd Copper-pot (which they carry always

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purposely about them) then do the *Abdeft*, spread a Carpet on the Ground, without which they never Travel, and say their Prayers upon it, *M. de Thevenot.*

They have Chaplets also which they often say, for the most part have them in their hand, whether at home or abroad, &c. *Idem.*

Perfians.

There are some amongst them, who pray with such Violence at their own Houses, that they put themselves out of Breath, and many times fall down in a Swoon.—One of my Neighbours at Schamachie was so earnest in his Devotion, that having said his Prayer very loud, and pronounced with all his might above fifty times the word *Hakka* (God) he at length could not pronounce it without a great deal of difficulty, and at last his Voice quite fail'd him. *D. of Holstein's Emb. Trav.* p. 279.

Benjans.

They never go out of their Houses till they have said their Prayers. *Mandelslo's Trav. into the Indies*, p. 57.

Persees.

The *Persees* of *Guzarat* have no *Mosques*, but make use of some Room in their Houses to do their Devotion in, which they do sitting without any Inclination of their Bodies. *Mandelslo's Trav.* p. 60.

In *Ambona* they take in hand no business, be it never so mean, nay not so much as piercing of a Tree, to draw *Terry*, till they have done their Devotions to the Devil. *Idem.* *Tole-*

Toleration of all Religions.

Jews.

A Mong the Jews we find in our Saviour's time *Pharisees*, and *Sadduces*, and *Herodians*, and *Pagan Romans*, all exercising their own Religion; the Synagogues open to People of different Opinions, and liberty of Prophefying seems to be allowed for some time even to the Christians themselves. *vid. Acts 13. 15, &c.* I need not speak of the *Nazarites* and *Rechabites* tolerated among them in ancient times, who yet were distinguished from the common *Israelite* by peculiar Ceremonies and Usages. The case of the *Gibeonites* was extraordinary, their Liberty procured by Craft, and turned into Servitude; being made *Hewers of Wood, and Drawers of Water for the Congregation, and for the Altar of the Lord.*

Christians.

The *Muscovites* give a Free Toleration to all Religions, and live very quietly with the *Lutherans*, and those of the Reformed Religion; but they have so great an Aversion to the Roman Catholicks, that they would never grant them liberty in *Muscovy*.—In the first War of *Smolensko* they would not entertain Catholick Soldiers, *A. C. 1627.* The late King of *France* proposed a Treaty for Commerce, between the *French* and *Muscovite*, and for a Church where *Mass* might be said; but it was denied; nay, in the Treaty they

made with us, for our passage into *Persia*, it is an express Article, That we should not take any *Roman Catholicks* into our Retinue. *D. of H. Ambass.*
Trav. p. 108.

They suffer all Nations to live amongst them, as *Calvinists*, *Lutherans*, *Armenians*, *Tartars*, *Turks*, and *Perians*; excepting none but *Jews* and *Roman-Catholicks*. *Idem*.

The King of *Poland*, several *Papists* Ecclesiastical Sovereigns in *Germany*, the *Venecians* in their *Grecian Islands*, all give liberty of Conscience.

In *Rome* it self the *Pope* tolerates several *Popish Churches*, differing in Ceremonies from one another, and all abundantly from that called the *Roman Church*, yet agreeing in doctrine, having publick liberty without exceptions.

In *Germany*, the *Lutheran Churches* scarce in any Two Cities have the same Ceremonies; *Nurimb^{urg}* and *Leipz^{ig}* having almost as many as the *Papists*, and yet they differ in them: *Hamburg* hath fewer; And *Strasburg* none at all. Their differing in Circumstantias makes no breach of Charity: At the same Communion some receive sitting, some standing.

The Three Religions are tolerated at *Frankfort*.
Dr. Burnet.

The Three Religions have their exercises successively the same day in the Church of the Concord at *Mauheim*, the *Calvinists* first, the *Lutherans* next, and the *Papists* last. *Idem in his letters Dr. Edm. Brown in his Travels.*

In two Cantons, *Appenzel* and *Glaris*, both Religions are Tolerated, and are capable of equal Priviledges, and in some *Bailiages* belonging to *Bern* and *Friburg*, both Religions are so equally Tolerated, that in the same Church they have both Mass and Sermon;—On one *Sunday* Mass begins and Sermon follows; the next *Sunday* Sermon begins, and Mass follows, &c. *Dr. Burnet's Letters.*

Mahometans.

The *Mogul* Tolerates all Religions, and speaks well of all. So doth the great *Turkish* Emperor.

Among *Mahometans* Liberty of Conscience is allowed; agreeable to an *Azaara* in the *Alcoran*, which declares, that none are to be disswaded from the Religion they Suckt from their Cradle. *Sir Th. Herbert.*

In *Negapatam* likewise any Religion is Tolera-ble, and *Virgil's Omnipotensque Deum Monstra*, seem to be Translated hither. *Idem.*

In *Goa* are Christians, Jews, Mahometans and Heathens. *Roffe.*

In the *Philippine Islands* are Christians, Mahome-tans and Pagans. *Idem.*

In *Sumatra* and *Ceylon* are Moors, Christians and Pagans. *Idem.*

In *Egypt* Christians have their Churches, Jews their Synagogues, and Mahometans their Mosques, of which last there be four sorts, differing in their Laws, Liturgies and Ceremonies. *Idem.*

The Coast of *Coromandel* is furnished with Va-rious Religions, Christian, Mahometan and Ido-latry; of the first there are two sorts, those of *S. Thomas*, that are of the Greek Church, and the European Christians.

The Last Words of Dying Men, &c.

Christians.

Luther ended his Life with these words :—Lord, I render up my Spirit into thy Hands, and come unto thee : And again, Lord, into thy Hands I commend my Spirit ; thou, O God of Truth hast redeemed me ; being asked by Dr. Jones if he died in the constant Confession of that Doctrin which he had preach'd ; he answered, *Yea*, which was his last word.

Olympia Fulvia Morata to her Husband,—*Tota sum lata*, I am all joyful, but now I know you no more. *Anonym*,—once, a little before her Death, awaking out of Sleep, with a chearful Countenance she said, I have now got a sight in my Rest, of a most excellent and pleasant place, shining with an unexpressible Light and Brightness ;—But thro' weakness could say no more. *D. Melch. Adam.*

Mr. Carter ended his Life with this Doxology ; The Lord be thanked. *Clark's Lives.*

Erasmus breathed out his Soul in these Ejaculations ; Mercy, sweet Jesus : Lord, loose these bands ; how long, Lord Jesus, how long ? Jesus, Fountain of Mercy, have mercy upon me, &c. *Fuller's Lives.*

Leo Jude, who died at *Tigure*, 1542. concluded thus, *Huius Iesu Christo, &c. i. e.* To this my Lord and Saviour Jesus Christ, my Hope, and my Salvation,

tion, I wholly offer up my Soul and Body ; I cast my self wholly upon his Mercy and Grace, &c. *Ibid.*

Andrew Willet, a little before his death, repeated the 146th. *Psalms*, and said it was a most sweet Psalm ; by and by rising out of a Trance, to his Wife, crying out, he said, Let me alone, I shall do well, Lord Jesu ; and so departed. *Anonym.*

Robert Bolton, in a Quartane Ague, after meditating on the *Four last Things*, desiring to be dissolv'd, in the pangs of death he breathed out,—I am now drawing on apace to my Dissolution ; hold out Faith and Patience, your work will quickly be at an end ; he died, aged 60. *Anonym.*

William Whately, in Sickness, comforted himself with *Ps. 41. 1, 2.* whilst a Friend was praying with him, lifting up his Eyes, and one of his Hands, in the Close of the Prayer he gave up the Ghost, aged 56. *Idem.*

Ant. Wallens called his Family, and exhorted them to the fear of God, then took his leave, and fell asleep, never thoroughly awaking, till on the Lord's day, at 11 a Clock he expired, aged 66. 1639.

Hen. Alting, the day before his death sang *Psal. 130.* with great Fervency ; in the Evening blessed his Children, and exhorted them to fear God, and to persevere in the Truth of the Gospel ; and so died, aged 57. A. 1644.

Fred. Spanheimus, having preach'd his last Sermon at *Easter*, upon *Phil. 3. 24.* Who shall change our vile Body, &c. he prayed for his Family and himself, and in the Close of his Prayer died, 1649, aged 49.

Philip de Mornay, Lord of *Plessis Marley*, being sick of a continual Feaver, often said, I fly, I fly to Heaven, and the Angels are carrying me into the Bosom of my Saviour.—I know that my Redeemer liveth ; I shall see him with mine Eyes, and I feel, I feel what now I speak ; he died, aged 74.

Mr. John Bruen, of *Stapleford*, in *Cheshire*. Eliz; the Morning before his Death, said,—I will have

no Blacks, I love no Proud nor Pompous Funeral, neither is there any cause of Mourning, but of rejoicing rather, in my particular. Immediately before his Death,—Lifting up his Hands, he said,—The Lord is my Portion, my Help, and my Trust, his blessed Son Jesus Christ is my Saviour and Redeemer, *Amen.* Even so saith the Spirit unto my Spirit; therefore come, Lord Jesus, and kiss me with the Kisses of thy Mouth, and embrace me with the Arms of thy Love; into thy Hands I commend my Spirit; O come now, and take me to thy self. O come Lord Jesus, come quickly. O come, O come, O come; and so died, aged 65, *A.C. 1625.*

Mr. Will. Perkins, to a Friend, praying for him, said,—Pray not for the mitigation of my Torments, but for the increase of my Patience; he died, aged 44. *A.C. 1602.*

Edw. Deering:—As for my Death, I bless God, I feel so much inward Joy and Comfort in my Soul, that if I were put to my choice, whether to die or to live, I would a thousand times rather chuse Death than Life; if it may stand with the Will of God; he died, *A.C. 1575.*

Melancthon to his Son-in-law, *Dr. Bucer*, asking what he would have, answered, Nothing but Heaven, and therefore trouble me no more with speaking to me.

I have delivered more upon this subject in a former Book, called *The Christians Companion.*

Mahometans, and Heathens.

A great Soldier, in eminent favour with the Great *Mogul*, a Mahometan Atheist, upon a wound, proving Mortal, by the occasion of a Hair pluckt off his Breast, about his Nipple, in wantonness, by one of his Women, when a dying, said,—Who would not have thought but that I who have been bred so long a Soldier, should have died in the Face

Face of my Enemy by a Sword, or Lance, or Arrow, or Bullet, or by some such instrument of Death? but now am forc'd to confess, That there is a great God above, whose Majesty I ever despis'd; that needs no bigger Lance than a Hair to kill an Atheist, a Despiser of his Majesty; and so desiring, that those his last Words might be told unto the King his Master; he died.

The Dervise that gave his sense of the Apparition at *Medina* (mentioned in the Chapter of Miracles, &c.) died with those Words in his Mouth, if my Memory fail me not: O thou Woman with the Book in thine Hand, have Mercy upon me.

Heathen Antient.

I am not haled to Death, but am ascending up to Heaven. *The last Words of Socrates, with the Mortal Cup in his Hand.*

Socrates (said Mr. H. Bullinger) was glad when his death approached, because he thought he should go to *Hesiod, Homer, and other Learned Men*, whom he should meet with in the other World; then how much more do I enjoy, who am sure, that I shall see my Saviour Christ, the Saints, Patriarchs, Prophets, Apostles, and all Holy Men, which have lived from the beginning of the World? These, I say, I am sure to see, and to partake with them in Joy. *The Words of Dying Bullinger.* See more in Erasmus's *Conviv. Religios.*

Cicero in his Dialogue concerning *Old Age*, introduceth *Cato Major*, speaking thus:

If any God should grant me leave to grow young, and cry like an Infant in my Cradle again, I would utterly refuse it: nor would I be willing, as one that hath run his Race out, to be called back from the Goal, to the beginning again. For what Profit hath Life? or rather what toil hath it not? But whether it hath or no, certainly it gluts or satisfies; for I am not minded to lament that I have

have lived, which many, and they Learned Men have often done, nor do I repent my Life; because I have so lived, that I think I was not born in vain; and I depart hence, as out of an Inn, not from my Home.—O famous day, when I shall go to that Assembly and Council of Divine Souls, and depart out of this Rout and Sink!

Occasions of Conversion.

Jews.

EUE Cohan was converted by occasion of reading the New-Testament, which she found in the Chamber of her Dancing-Master in Holland; but being threatened and ill-treated by her Mother upon it, married her Master, came over into England, and was baptized at London about half a score Years ago.

Discouraging once with an *Italian Jew* concerning the Conditions of *Rome*, he began with great assurance to tell me, That at *Rome* great Wonders were to be seen; as a Man that could make his God, make and unmake Sins at his pleasure, &c. closing up his Discourse with a deep Protestation, That if he were a Christian, the Vices and Doctrines of *Italy* would strongly tempt him to disown that Name. Dr. *Addison*.

Christians.

Matthias Vessenbechius, a Lawyer, Student at *Lovain*, converted by seeing the Sufferings of a poor Godly Man of that place. *Ex Melch. Ad.*

Francis

Francis Junius being at *Lyons*, escaped an imminent Death; upon which, being somewhat awakened to a Sense of Divine Providence, he desired to read over the New-Testament, of which himself gives this Account—When I opened the New-Testament, I first met with St. John's First Chapter, *In the beginning was the word, &c.* I read part of it, and was presently convinced that the Divinity and Authority of the Author did exceed all humane Writings; my Body trembled, my Mind was astonished, and I was so affected all that day, that I knew not what I was. Thou wast mindful of me, O my God, according to the multitude of thy Mercies; and callest home thy lost Sheep into thy Fold, and from that day he wholly beat himself to pious Practices.

Anonym.

Bishop *Vergerius* was converted, by occasion of seeing *Fr. Spira* in his misery; or as some say, by reading a Protestant Book, with an intention to confute it.

S. *Augustine* gives us the Story at large of his own Conversion in his Book of Confessions, and imputes it partly to the reading of *Cicero's Hortensius*, to the Prayers of his Mother *Monica*, and her continual Admonitions; the Preaching of S. *Ambrose*, but especially to the Discourse of *Pontilian*, and his relation of the Life of S. *Anthony*, which so stirr'd up his Passions, that immediately he burst out into Tears, retired into the Garden, open'd his Testament (at the direction of an Angel, as he thought, crying, *Take up and read*) and hit presently upon that Text, *Rom. 13. 12, 13, 14. Aug. Conf. l. 8. c. 7, 8. Justin Martyr* was converted by seeing of the Martyrs.

Maronites.

--Sometimes before was arrived there(at *Suratte*) a Merchant of *Aleppo*, who had run himself out at heels,

heels, and of a *Maronite Christian*, was become a *Roman Catholick*, in hopes to patch up his fortune; being in truth a mere Counterfeit and Hypocrite; for these *Levantine Christians* seldom change their Religion, but upon some Motive of Interest; and when they have got a good Sum together, they presently whip back again into their own Country; and for a small piece of Money obtain Absolution of their Patriarch;—among many others, I will only mention one *Franciscan*, called *Paulus Stella*, coming with 400 Crowns (or thereabouts) in his Pocket, for his Subsistence; a *Maronite* smelt him out, and under the pretence of giving him the honour of his Conversion to the *Catholick Religion*, never left him till he had suckt him dry, and turn'd the Chanel of his Money: This *Maronite Merchant*, whose Name was *Chelebi*, shewed himself very zealous for the *Capuchins*; and he had reason enough; for the *Capuchins* of *Aleppo* had been very serviceable to him, and had helped him in his Affairs, when they were at the lowest ebb. They were overjoyed at his Arrival at *Syracuse*, and gave out immediately, that it was he that had given them Money for the building their House and Church; but when I came to look over my Accompts, I found that the Money that had paid for the Ground, and a good share of the building came out of my Purse; Father *Ambrose* having promised that I should be reimbursed at my Return to *Paris*; but I never heard more of my Money, nor indeed did I ever look after it. *Tavernier's Collect. of several Relations, &c.* p. 37.

Papists.

Bruno, Born in *Collen*, and Professor of Philosophy in *Paris*, about the year of Christ, 1080, being present at the Singing of the Office for his Fellow-Professor now Dead (a man highly reputed

ed for his Holy Life) the Dead Corps sudainly fits up in the Bier, and cries out, [*I am in God's just Judgments condemned*]. These words were uttered three several days; at which *Bruno* was so affrighted, that a man held so Pious was Damned, began to think, what would become of himself, and many more? Therefore concluding there was no safety for him, but by forsaking the World; betook himself with six of his Scholars, to a hideous place for dark Woods, high Hills, Rocks and wild Beasts, in the Province of *Dauphiny*, near *Grenoble*, and there built a Monastery, having obtained the ground of *Hugo* Bishop of *Grenoble*; the place called *Carthusia*, whence his Monks took their Name. *Rosse's view of all Relig.*

Jews.

R. Hakimnas Ben Nehumia was converted by occasion of the Miracles which he saw.— I am *Hakimis*, one of them that believe, and have washed my self with the Holy Waters, and walk in those right ways, being induced thereunto by Miracles. *Horringer out of Snidas, &c.*

Elias Levita, before his Death, became a Christian, and with thirty more Jews received Baptism, (but upon what occasions or inducements I cannot learn.) *A.C. 1547. Alsted.*

Diverse

*Diverse kinds of Testimonies,
Miraculous, to Christianity.*

Jews.

1. Promises and Prophecies and Types in Sacred Scripture.
 2. Satan in Possess'd Persons and Daemoniacks, *What have we to do with thee Jesus, thou Son of God,* &c. The Devil answering the Sons of Scevi in the *Acts, Acts 19. &c.*
 3. The Jewish Nation, as it is at this day, dispersed through all the World, and dissolved in all the most material parts of its Oeconomy, without a Legal Succession of Priesthood, without Genealogies, without Temple, without Sacrifices, Holy Land, Holy City, Holy Altar, Holy Oyl; and in a word, without any Government in Church or State.
 4. All their Attempts to regain their own Land, and rebuild their own City wonderfully frustrated; especially in the times of Julian the Emperor, *Ammian. Marcell. l. 23.*
 5. All their pretended Prophets and Saviours discovered in a most shameful manner, and convicted of Imposture and Deceit; especially the ignominious Delusion of *Barcocab*, which the Jews lament to this day.
 6. To which may be added the Abstinence and Preaching of *John Baptist*, and the Miracles of our Bleſſed Saviour.
- As also those mentioned by *Josephus*, relating to the Destruction of *Jerusalem*, e.g. in the *Feast of Weeks*,

Weeks, before *Vespasian* came against *Jerusalem*,
the Priests heard a Man walking in the Temple,
and saying, with a wonderful Terrible Voice, *Come
let us go away out of this Temple, let us make haste
away from hence!* &c. *Josephus.*

Roman.

The Image of a Virgin with a Child in her Arms,
about the Sun, seen at *Rome*; Three Suns seen;
Augustus forbidding himself to be called *Lord*;
his releasing 30000 fugitive Slaves; a Comet;
a Fountain of Oyl running all day; Oracles si-
lenced. *Alsted.*

Christian.

i. The Miracles done by the Apostles and Pri-
mitive Christians, &c. which continued in the
Church for two or three hundred years after our
Saviour, amongst the last Recorded, this is one
mentioned by S. *Augustine*, at the *Aquæ Tibilitane*.
Projectus, the Bishop bringing the Remains of the
Martyr *Stephen*, in a vast Multitude of People, a
Blind Woman desiring to be brought to the Bi-
shop, and some Flowers which she brought, being
laid on those Relicks, and after applied to her
Eyes, to the wonder of all she received Sight;
As also, when the Bodies of S. *Gervafius* and *Pro-
tasius* were dug up, and Translated to *Ambrose's*
Church at *Milan*, not only such as were vexed
with unclean Spirits were healed, but also a certain
noted Citizen that had been blind many years, en-
quiring into the Reason of so much Tumult and
Rejoycing among the People, and being told the
Cause, leaped for joy, and desired his Guide to
bring him thither; whither when he was brought,
he begg'd leave to touch the Bier with his Hanker-
chief; which he no sooner had done, but immedi-
ately

ately his Eyes were open'd, and the fame thereof spread abroad, and Praise given to God; and *Justina* the Mother of *Valentinian* the Emperor, was restrained from her purpose of Persecuting S. *Ambrose*, &c. *Gratias tibi Deus meus. Aug. conf. I. 9.*

2. Other Miracles of later Date, which it would be too tedious to enumerate, and perhaps not very easy to distinguish the true from feigned.

Mahometans.

1. The Vision at *Medina*, A.C. 1620. Sep. 26. At midnight a great Tempest fell with Clouds and Thunder, afterward in the clear Sky these words in *Arabick Characters*, *Oh! why will ye believe in lies?* Between two and three a Clock in the Morning, there appeared a Woman in white, compassed about with the Sun, with a cheerful Countenance, and a Book in her Hand, and over-against her were Armies of Turks, Arabians, Persians, &c. in Battle-Array, ready to Fight with her, but she keeping her Station, only open'd her Book, and the Armies fled away; and presently all the Lamps about *Mahomet's Tomb* were put out, and a murmuring Wind heard. This lasted three Weeks: the Antient Pilgrims of *Mahomet's Race* were amazed; only one of their Devises took upon him to Interpret it, and suffer'd Death for his boldness. *Knowl's Turkish History.*

Bengal.

2. A Jugler of *Bengala* (a Kingdom famous for Witches) brought an *Ape* before the *Mogul*, who being willing to please himself with some Tricks, &c. gives the Ring of his Finger to a certain Boy among many present to hide, the *Ape* going presently to the Boy that hid it: This with many more

more feats being done ; at last this came strangely into the King's mind, There are, saith he, many Disputes about the True Prophet, we for *Mahomet*, the Persians for *Moris Hale*, the Hindoos for *Breman*, &c. The Persees for *Zortost*, the Jews for *Moses*, the Christians for *Christ*; adding more, to the number of twelve ; writing the Names on twelve several Scrolls, and putting them together, the Ape put his Paw amongst them, and pulled out the Name of Christ : This was done a second time.—Then *Mahomet Chan*, a great Nobleman of that Court, calling it an Imposture of the Christians (tho there were none present,) desiring to make a third Tryal, put eleven of the Names together, reserving the Name of Christ in his hand ; the Ape searching as before, pull'd forth his Paw empty, and so twice or thrice together. The King demanding a Reason for this, was Answered, that happily the thing he look'd for was not there ; he was bid to search for it ; and then pulling out those eleven Names, the Ape in a seeming Indignation, rent them ; then running to *Mahomet Chan*, caught him by the Hand, where the Name of Christ was conceal'd, which delivered to him, he open'd the Scroll, and so held it up to the King, not tearing it as the other. The *Mogul* took the Ape, gave his Keeper a Pension to look to him, calling him the Divining Ape. Nothing else followed upon this Wonder. The Author believes this Story to be true, hearing it often confirmed to him by diverse Persons who knew not one another, and were of diverse Religions. *Anonym.*

Narsinga, &c.

3. A. D. 1277. *Myrangee* an Atheist conquer'd *Narsinga*, and all the Regions about *Meliapora*, and one year going about to hoard up his Rice and Grain in a Chapel which the poor Christians used at that time to Pray in daily ; the poor Peo-

ple with all submission entreated him to refrain; but that provoked him to more Prophaneness: he commanded them to worship him. Next Night, in an affrighting Vision, the Apostle approacheth (*S. Thomas* the first Planter of the Gospel among the Indians) threatening, and with an Iron Whip proffering to whip the King; who suddenly awaken'd, relented and besought the Christians to pray for him, and himself help'd to purge the Chapel, and satisfie for his Sacrilege. *Sir Tho. Herb. Travels, &c.*

Egypt

About five Miles from *Cair*, there is laid to be a place, which every *Good Friday* shews the appearance of the Heads, Legs, Arms, &c. of Men and Children, as if rising out of the Ground, to a very great Number, &c. *Stephen du-Pleis*, a Sober discerning Man, saith, he saw and touched divers of the same Members. *S. Clark.*

Ceremonies in Salutation, Greetings, &c.

Jews.

THE Jewish Salutation consisted in these following particulars:

1. They bowed the head, *Gen. 24. 26, 48.* and *ch. 43. 28. Exod. 4. 31.*
2. They kissed one another, *1 Sam. 20. 41.* So *Judas* also perverted this Kissing to a traitorous purpose,

purpose, vid. 2 Sam. 15. 5. but this was used only to them of the same Sex, Men with Men, and Women with Women, as we find the Custom afterward translated to the Christians.

3. They wished them *Peace*, as that which comprehended all other Blessings in it. *Peace be unto you. Is it Peace? Peace be to this House.*

4. They often invited them to eat Bread, and drink Water, and sometimes to tarry all Night; as Gen. 19. 2, &c.

5. They offered Water to wash the feet of their Guests, as a refreshment to them after they had been tired with travel in those hot Countries, Gen. 18. 4, &c.

Christians.

The Ancient Christians adopted most of these Usages into their common Salutations; but in process of time they have varied according to the manners of the several Countries they have lived in; according to the old Rule of Civility, *Cum fueris Romæ, Romano vivito more.*

There is (in Geneva) an universal Civility, not only towards Strangers, but towards one another, that reigns all the Town over (Zwicb) and leans to an Excess: so that in them one sees a mixture of a French openness, an Italian exactness: there is indeed a little too much of the last. Dr. Burnet's Letters.

The Women here, not only do not converse familiarly with Men, except those of their near Kindred, but even in the Streets do not make any returns to the Civility of Strangers; for it is only Strangers that put off their Hats to Women; but they make no Courtesies: and here, as in all Switzerland, Women are not saluted, but the Civility is expressed by taking them by the hand. Idem.

Mahometans.

They uncover not the Head, but only lay the hand upon the Breast, and bowing a little, they say, *Selab meou Aleicom*, i.e. Peace be with you: and he that is saluted answers, *Aleicom effelam ut eahmet ullah*, i.e. Peace be with you and God's Mercy also. *M. de Thevenot.*

The Persians never uncover their Heads, but bow, and lay their right hand on their Breasts; when they come in the Company of their Betters, they fall upon their Knees to set themselves upon their Heels. They are full of Compliments, which they call *Traveas*. *M. Tavernier, l. 5. c. 14.*

As we were riding in the City (*Buda*) divers of the common Turks murmured that we should ride, where they went on foot. But I was pleased to see many Turks to salute Seignior *Gabriel* the Emperour's Courier in our Company, and to take his hand, and put it to their foreheads. *Dr. Edw. Brown's Travels.*

Perſians.

A Mile nearer *Spabawn*, the Vifier, the Sultan of *Spabawn*, *Meloyembeg*, and *Hodgenazar* the Armenian Prince, in a Cavalcade of about 4000 Horse, and innumerable Foot, came out to meet us; the High-way for two Miles full of Men, Women, Children, and Banyans, who all saluted us with *Hoshomedy Soflowardy*, the better sort with *Hosbgaldom, Sottogaldom*, i.e. *Welcom, welcom, Heartily welcom*. *Sir Tho. Herb.*

Mogul's Countrey, Indolstan.

1. The Meaner sort to their Superiors—put their right hand to the Earth.

2. Their Familiars in intimate Salutation—take one another by the Chin, and cry—Father, or Brother; using good Wishes, as, God give you health.
Ans. The same health God give you: I wish you the Prayers of the Poor, I wish one good after another to come to you every quarter of an Hour.

3. The Better sort, when they entertain you,—rise up to you, bow their Bodies, and then entreat you to sit with them.

The *Goeghy* (a Sect of *Banyans*) never speak to such as pass by them, nor give them the time of the day; nay, they will not answer those that speak to them, out of a Perswasion, that being consecrated to their God *Brun*, they should defile themselves by speaking to other Men. *Mandelslo's Travels into the Indies*, p. 56.

Chineſe.

Above all, the *Chineſe* exceed in this Point, The first thing they teach their Youth, is Salutation; and have whole Books writ upon it. If a Man hath but once seen a Person, he is obliged to salute him, and this is not done with the Hat, but closing the left hand and putting it into the right, and both to the Breast, with a low inclination of the Head, with Protestations to confirm what is expreſſed by Gestures, &c. *Idem.*

Tunquin.

Among the *Tunquines*, it is not the Custom, to ask one another, *How they do?* but, *How many*

Measures of Rice he ate far his Dinner? and, whether he ate with an Appetite? This is a general Custom among all the Idolatrous Indians, unless in the Dominions of the Great Mogul; where they eat not Rice only, but Bread; and there they ask in Civility, *How much Rice they boiled?* and, *How much Meal they baked for Bread?* Tavernier's *Collekt. of Relat.*

Fidelity, Treachery,

Jews.

THE Treachery of the Jews hath been one great Reason of the unkind Usage they have met with from Christians, and their frequent Expulsions from Country to Country; as at *Trent* for crucifying a Child, and poisoning Wells; so likewise in *Hungary*, &c. for the like Misdemeanours. In *Curland* for a Murrain, as was suspected, raised by Jewish Exorcisms among the Cattle; but intended, as was said, a Plague to the People, &c.

Christians.

The Christian Principle, and the Practice of good Christians is well known in this respect. Yet sometimes we have instances of gross Perfidiousness; as in the case of *Vladislavus*, K. of *Hungary*, who by instigation of the Pope's Legate, had broken League with *Amurath* the Turkish Emperour, who [upon his crying out, Are these, O Christ, the Leagues which thy Servants have Sworn to by thy Name? If thou art a God, Ayenge the Injury.] got the

Victo-

Victory over him, and carried the King's Head on a Spear, &c. *Alsted.*

Papists.

Henry 7th. Emperour, was so Devout, that he would pray and weep whole Nights before a Crucifix, which he carried with him, and received the Sacrament daily; upon which occasion he died by a Minorite of *Florence*, that gave him the Holt poisoned. *Alsted. Hist.*

John Husse and *Jerome of Prague* were burnt alive, after a Promise of Safe-Conduct, granted by the Emperour, and the Axiom enacted, *That Faith is not to be kept with Hereticks.*

Russians.

The *Muscovites* are generally false and perfidious, not regarding their words; but studying to over-reach or cozen all they can: insomuch, that being in other Countries, they strive to dissemble their own. *S. Clark.*

Romans.

I love Treachery, but hate Traxors, said *Augustus* Emperour, to one that boasted of his Merits (*Rhy-mitaclcs* King of *Tbrace*, who had revolted from *Antony* to him.) *Camerar.*

Heathens.

Brennus King of *France*, over-whelmed a Maid, that had betrayed *Ephesus* to him, with Bracelets and Necklaces, the Reward of her Treachery. *Idem.*

The

The Julian Law assigned the same Punishment to Sacrilege and Treachery ; placing the one the very next step to the other. *Ulpian. l. 7. de Offic. Procons.*

Mahometans.

Solyman. The Turkish Emperour, contrary to his Promise, commanded the Betrayers of *Buda* to be slain. *Camerar.*

The same *Solyman* promised his Daughter for a Reward to him that would betray the Isle of *Rhodes*; but when the Christian Traitor challenged his Promise with a large Portion for Matrimony ; the King brought his Daughter out in very costly Attire, with a *Vides me stetisse promissis*, you see I am as good as my word ; but withal commanded him to be haled, and put on a Bed of Salt ; or his Daughter would not be a fit Match, except for a Mullulman, whose Skin was Circumcised and clean from Baptism. *Idem.*

One of the *Dervises* pretending to ask an Alms of *Bajazet* the Second, desperately assailed him with a short Scimiter hid under his hypocritical habit. *Knolles, p. 463.*

The like they had attempted against his Father in his Youth, &c. and in our days *Mahomet* the Great Vizier *Bassa* was murthered by one of these *Dervises*. *Idem.*

The *Mahometans*, but especially the *Hindoes*, are very faithful to all their Engagements ; inasmuch, that if they be assaulted at any time, they will rather die in defence of their Trust than forsake it, and those that intrust them in time of their need.

Marriage

Marriage and Divorce.

Jews,

THE manner of proceeding in Marriage, is set down Methodically in the first Book ; what was omitted there is to be related here.

After the Dowry made by the Bridegroom upon the Bride (of which but half the Sum is usually given to Widows, as to Virgins) follows Affiancing—in these words, *Behold, take her after the Law of Moses.* The Man replies, *Be thou unto me a Wife according to the Law of Moses and Israel.*

Their Dowry-bill according to the usage of the Jews in *Barbary*, is thus.

' Upon the Sixth of the Week, the Fourth of
' the Month—, in the Year—, of the Creation of
' the World, according to the Computation which
' we use here at *Arzila*, a Town situate on the
' Sea-shore of *Barbary*, the Bridegroom *Rabbi*—
' the Son of *R.*—said unto the Bride-wife—Daug-
' ter of *R.*—Merchant in *Alcazar*; Be unto me a
' Wife according to the Law of *Moses and Israel*;
' and I, according to the Word of God, will wor-
' ship, honour, maintain and govern thee acor-
' ding to the manner of Husbands among the Jews,
' who do faithfully worship, honour, maintain
' and govern their Wives : I also bestow upon thee
' the Dowry of thy Virginity, amounting to 50
' Shekels, which belong unto thee by the Law, and
' moreover thy food, raiment, and sufficient ne-
' cessaries ; as likewise the Knowledge of thee ac-
' cording to the Custom of the Earth.

This

This Bill is given into the Custody of the Bride.

Upon putting the *Kedusim* or Ring on the Bride's Thumb or Finger, the Rabbi saith, 'Thou art married or sanctified to this Man with this Ring, according to the Law of Israel : And after that a Prayer, such as, 'Blessed art thou, O Lord our God, who hast created Mirth and Gladness, the Bridegroom and the Bride, Charity and Brotherly Love, Rejoicing and Pleasure, Peace and Society ; I beseech thee, O Lord, let there suddenly be heard in the Cities of *Judah* and Streets of *Jerusalem*, the Voice of Joy and Gladness, the Voice of the Bride and Bridegroom ; The Voice of Rejoicing in the Bride-chamber is sweeter than any Feast, and Children sweeter than the sweetnes of a Song.'

The Bridegroom before going to Bed, useth this mystical Orison—

'Blessed art thou *Adonai*, our God, King of the World, who planted the Walnut-tree in the Garden of *Eden*, the Brook of the Valleys ; Suffer not a Stranger to enter into the Sealed Fountain, that the Servant of our Loves may keep the Seed of Purity and Holiness, and may not be Barren ; Blessed be thou *Adonai*, who hast chosen us in *Abraham* and in his Seed after him.'

During the time of the Bride's Purification they feast, and send Girdles one to another. They keep their Summer-Weddings in Bowers and Arbours ; and the Guests at the first entrance of these Bowers, say, *Barruch Habba*, Blessed is he that comes.—The Bridegroom takes a raw Egg, which he casts at the Bride, thereby wishing her an easie and joyful Childbirth. *Dr. Addison.*

According to the *Barbary-Jews*, a Man may take as many Wives, as he can find with Meat, Drink and Cloths, and the right of the Bed. Polygamy being accounted as one of the chiefest Privileges conferr'd by Divine Prescription ; yet they are not very fond of its practice.

Divorces are granted amongst them ; a Copy of their Bill of Divorce— is thus—

Upon the—day of the Week—of the Month—
and Year of the Creation of the World, according to
the account which we Hebrews use at *Tisra*, in
the Kingdom of *Fez*, govern'd by the Pasha
Muley— I *Joseph-Ben-Rabbi*—have desired of mine
own accord, without any Compulsion, to cut off,
divorce, dismiss and cast thee out ; Thee, I say,
Thee, my Wife *Fatima*, the Daughter of *Rabbi
Ben*—which hast been my Wife heretofore ; but
now, I cut thee off, divorce, dismiss and cast thee
out, and be thou cut off, &c. and be at liberty,
free, and Mistress of thine own self, to go and
marry whom thou hast a mind to ; and let none
be refused for my Name, from this day forward
for ever, and this shall be to thee a Bill of Divorce,
and the Epistle of taking away, according to the
law of the twelve Tribes.

The Difference of Wives and Concubines.

1. Wives were by Matrimonial Patent, or Dotal Covenants ; Concubines, without such Ceremonies.
2. Wives were Governesses of the Family : Concubines as Servants, only claiming a Right to the Bed.
3. The Wives Children had a Right to the Inheritance ; the Children of Concubines received Portions. Dr. *Addison*.

The most ordinary cause of Divorce among the *Muscovites*, at least pretence, is Devotion, laying God better than their Wives when a humour takes them to go into a Monastery. Barrenness is another cause. *D. of Holstein's Emb. Trav.*

Muscovites.

The way of Marriage among the *Muscovites* is this, the Parents having agreed,

i. The

1. The young Man sends to his intended Bride a furr'd Coif, a pair of Buskins, a Cabinet with Jewels, a Bag for Night-Cloaths, a Comb and Looking-Glass.

2. Next day the Priest comes with a little Silver Cross, with two Lads, carrying lighted Torches, or Wax-Candles, bletsith the two Lads, and then the Guests.

3. The young Couple are set at Table, the two Lads holding a piece of Taffata between them.

4. The Suacha dresses the Bride's Head, brings a Looking-Glaſs, and the young Couple joyn their Cheeks, and smile one upon another ; the two Suzcha's in the mean time throwing Hops upon them.

5. They are led to Church ; where,

1. They are blessed, by holding Images over their Heads :

2. Are three times ask'd their Consent (by the Priest, who takes the Man by the Right Hand, and the Woman by the Left at the same time) whether they love one another as they ought to do ?

3. All the Company joyn Hands, and the Priest sings *Pſ. 128.* the People anſwering.

4. A Garland of Rue is put on their Heads, and then is laid, *whom God hath joyned, &c.*

Modern Heathens.

In *Angola* they marry not at all. Sir *Tho. Herbert.*

Amongſt *Bannians* the Children are married at ſeven and ten Years old ; and this is certain, if an Infant die unmarried, his Parents procure a Virgin (with ſome *Dinaes* of Gold) to be his Bed-fellow or Wife for one Night ; to avoid the Reproach of dying unmarried. Sir *Tho. Herbet.*—They hate Polygamy, therefore cry out upon the *Mahometans*, as People of an impure Soul. Their way of Marriage is thus : The Boy rides about the Town, attended

attended with such little Ones as can ride; robed with Jewels, Scarfs, &c. one day; the next, the Bride, with a like Train of Virgins, no less richly attired; the Bridegroom and Bride, known by their Coronets: the Ceremonies are ended with Kettle-Drums, Trumpets, Pageants, &c. the Bride hath no Money-Portion (which they hold contemptible) only some Jewels and *Dinaes* of Gold, which they are that day attired with: afterwards a Fire is interposed to signifie their heat of Affections, a Silken String circles both their Bodies; then a Linnen Cloth is put betwixt them, to shew they were unknown to one another before; then the Bramin blesses them, and wishes them as fruitful as a Cow; the Cloth is torn away, the String untied, and then they are one anothers ever after. Sir Th. Herk.

The *Burmians* affect no second Marriages, *Idem*.
The *Persees* distinguish their Marriages into five Orders, thus:

1. *Shanlax*, which is a marrying of two young Children; the vertue being, That if either die, they go to Heaven.
2. *Chockerson*, which is a second Marriage.
3. *Codesherabasax*, when the Woman is her own Chosser.
4. *Eoksan*, when a dead Body (not married before) is married to one alive.
5. *Ceterson*, when having no Sons, a Man adopts his Daughter's Son, &c. The Ceremony is this.

At Midnight the *Diaroo* (or Priest) enters the House, (for they wed not in Churches;) and finds the Bride and Bridegroom placed upon a Bed together; opposite to each two Church-men stand with Rice in their Hands, (the Emblem of Fruitless) when first one lays his Fore-finger on the Bride's Forehead, and asks if she be willing to take that Man to be her Husband; who saying *Yes*, the like rite or question is by the other Priest made to the Man; who after the like answer promises to *infecfe* her in a certain number of *Dinaes*; to which the Bride replies, she and all she hath are his;

his; the Priest thereupon throws Rice upon their Heads, praying, that they may multiply as Rice: The Woman's Parents give the Dowry, and eight days are usually spent in Jovial merriment. *Sir Th. Herb. Trav. into Persia.*

The *Bannians* in *Calicut* exchange their Wives: Here not only Husbands, but Wives are allowed Polygamy.

Perfians.

The young Man and Maid see not one another before Marriage (which is also observed in *Muscovy*,) The Bridegroom (not the Bride) gives a Dowry, which is sent to the Mistress before Marriage, or promised to be paid in case of Divorce; the *Kasi* (Ecclesiastical Judge) or *Molla* contracts them by Proxies, and marries them in the Name of God, of *Mahomet*, and of *Aly*, giving them a Certificate of the Marriage; and this in private, perhaps in some Field, for fear of Sorcery. Presents are sent to the Bride, of Pendants, Bracelets, &c. she's conducted on Horse-back,—With Mulick, &c. to the Bridegroom's House, where a Feast, Poets, Books, Discourses of Morality are provided for their Entertainment; if the Bridegroom find his Bride broken up to his Hands, he may lawfully cut off her Nose and Ears, and turn her away. If any one of the Company is not there next day precisely by the hour of Dinner, he is laid upon a Ladder set against a Wall, with his Head downwards, and whipt on the Soales of his Feet with a roll'd Handkercheif. *D. of Holstein's Emb. Trav.*

At *Aleppo* the *Kadi* makes and dissolves all contracts of Marriage. *M. Tavernier*, l. 21 c. 2. p. 59.

In *Fermosa* the Bridegroom, after he hath sent the Dowry by a Relation to the Bride's House, goes the next night, and without Company or Light, or sight of any one, creeps by stealth into the House, and so

so into the Bride's Bed, where the Marriage is secretly consummated; and for some time continues to do so, never seeing one another in the day time unless in some remote place, for they live not with their Wives, till 40 Years of age. *Mandelio.*

In *Bengala* their Marriages are made in some Water, wherein the Priest and the married Couple hold a Cow and Calf by the tail, and pour water upon it; then the Priest ties the married Persons Cloaths together, and surround the Cow and Calf, and so the Ceremony is ended; the Priest hath for his Fee the Cow and Calf, the Poor some Alms, and the Idol some Money. *Rosse.*

In *Malabar* the King will not converse with his new-married Wife, till one of the chief *Brahmines* hath had the first Night's Lodging with her. *Idem.*

In *Narsinga* the chief Priest dispenseth with Marriages at his pleasure; and when he gives License to the Woman to marry again, he sears it with a hot Iron on her Shoulder. *Idem.*

Mahometans.

In *Fez* they marry in the Church. *Rosse.*

The *Tartars* buy their Wives; and in regard there are abundance of poor young Men, that have not wherewithal to buy, they never mar at all. *M. Tavernier, l. 3. c. 13.*

Gaurs.

The *Gaurs* are permitted to have five Wives, if they can maintain them, nor is it laudable to repudiate any, but in case of evident Adultery, or that she turn Mahometan; besides the Husband must stay a whole year, to see if she will repent or no; and upon confession of her fault, after three Years Penance, they are remarried.

As to the Ceremony of Marriage, the Priest asks before Witnesses, if they both content; then taking a little Water, he says a few Prayers over it; and

then washing both their Fore-heads, he pronounces certain words, and there's all. They Marry not within the third degree. M. Tavern. I. 4.

c. 8. *With one of their Wives only they are to Lye,*
at least two Nights a Week, Friday and Saturday,
and she always goes before the rest. When the
Women have the custom of Nature upon them,
they lye in the Fields, and have Meat and Drink
brought them every day; and when they are free,
they send a Kid, Hen, or Pidgeon for an Offer-
ing; after which they go to the Bath, and then
invite some few of their Kindred to some small
Collation. Idem.

Armenians.

Amongst the Armenians the Mothers often agree upon Marriages for their Children, at two or three years old, sometimes before they are Born, before either Party have seen each other, or the Fathers and Brothers know any thing of it: Upon the Fathers Approbation, the Mother of the boy, with 2 Old Women goes to the House where the Mother of the Daughter Lives, and Present her with a Ring from the Boy; the Boy appears afterwards, and the Priest reads something out of the Gospel, as a Blessing upon both Parties; after which they give him a sum of Money, according to the quality of the Father of the Girl; this done, they present the Company with Drink: And this is called a Betrothing. After this giving of the Ring, tho' it be 20 years after, before they are Married, the Boy is bound yearly upon Easter-day to send his Mistress a New Suit of Clothes with suitable Trimming. Three days before Marriage, the Boys Parents prepare a Feast, and a New Suit of Cloathes for the Girl; at length the Boy on one Horse, and the Girl on another, sumptuously apparelled, with Bridles and Saddles of Gold and Silver, if the Parents

ents be Rich, set out from the Virgin's Habitation, the Bride-groom going before with a Veil of Carnation Tiffany on his Head, or else with Gold and Silver Net-work, the Meshes whereof are very close, that reach below the Stomach ; he holds in his hand one end of a Girdle 3 or 4 Ells long, and the Bride that Rides behind, holds the other : She is also covered with a large White Veil, from head to Foot, that spreads also a good way over the Horse; under which, as under a large White Sheet, the Bride is so hid, that nothing can be seen but her Eyes. Two Men walk on either side the Horses ; and if they are Children of 3 or 4 years old, there are 3 or 4 Men to hold them in the Saddle ; for so young they Marry : A great Train of People follow, with Tapers in their Hands, as if going in Procession ; Drums, Trumpets, Haut-boys, &c. Attending to the Church-door : When alighted, the Bride-groom and Bride still holding the Girdle in their Hands, advance to the Foot of the Altar, where they lean Forehead to Forehead ; the Priest laying his *Bible* on their Heads, instead of a Desk, a weight sufficiently heavy, as being a thick ponderous *Folio* : Then the Minister, commonly a Bishop or Arch-bishop, reads the Service, very much like ours, demanding, *Wilt thou have such a one to thy Wife ? To thy Husband ?* To which they Answer with a Nod of the Head. After the Matrimonial Benediction they hear Mass, and so return to the Daughter's Habitation, where the Nuptials last three days, the Women Drinking more than the Men. The Man goes to bed first, the Woman pulling off his Breeches, tho' she doth not lay aside her Veil till the Candle is out. Let it be what time of the year it will, the Woman rises before day. So that there be some *Armenians*, that in 10 years after, they are Married, never saw their Wives Faces, nor never heard them speak. For tho' her Husband may speak to her, and all the rest of her Kindred, yet she never answers but with a nod. The Women never

eat with their Husbands ; but if the Men Feast their Friends, the Women Feast theirs the next day. *Tavernier l. 4. c. 12.*

Mexico.

In *Mexico* the Bridegroom and the Bride stood before the Priest, who took them by the hands, asking if they would Marry : Understanding their will, he took a corner of the Veil, wherewith the Woman had her Head covered, and a corner of the Man's Gown, which he tied together on a Knot, and so led them thus tied to the Bridegroom's House, where after the Wife had gone seven times about a Fire kindled on a Hearth, they sat down together, and the Marriage was contracted. *Purchas.*

Sclavonia.

In *Sclavonia* they rarely permit their Women to Marry, till they are 24 years of age, nor the men till they are 30. *S. Clark.*

Mahometans.

Marriage is to be sought, say the *Turks*, for Procreation, not Lust ; the fit time is about 25 years of Age ; 'tis to be Celebrated with Prayers and Praises and modest shamefulness ; and they ought to learn each other to read, if either party be ignorant ; but now 'tis degenerate from the ancient Simplicity ; for if a Man likes a young Woman, he buys her of her Father, and then Inrolls her in the *Cadi's* Book, the Marriage following with all *Bacchanal* Solemnities. The Father gives only some small pieces of Household-goods with her : When he dislikes any of his Wives, he sells them,

them, or gives them to his Men-slaves. They sit not at Table with their Husbands, but wait and serve them ; and then they Dine by themselves ; not admitting any man into their Company above 12 years old ; and they never go abroad without leave, except to the Bath, and on *Thursday* to Weep at the Graves of the Dead : They rise to their Husbands, and stand while they are in presence. Nor is any part of their Body to be seen by any man ; only the Brother may see the Sister, but not the Husband's Brother : And for this cause they are kept closely mewed up, and not suffered to buy and sell. *Purchas.*

Frugality.

Jews.

THE Antient Hebrews used a Frugality in the Simplicity of their Fare, Bread and Water, &c. as may be seen in the Lives of the Patriarchs, and Prophets ; at most Bread and Flesh, and sometimes Milk, Wine or Oyl, &c. In their Apparel, the Skins of Beasts, Cloth of Camels Hair, Girdles of Leather ; in their Buildings, Utensils, Entertainments, &c. Yet without doubt in process of time, they, as other People, grew lavish and profuse in their Expences ; for which they are sometimes smartly reproved by the Prophets, especially *Isaiah*, c. 3.

Christians.

Our Saviour Christ gave his followers both Precepts and an Example of Frugality, in taking up with so mean Provision himself of Lodging, Diet, Raiment, and Retinue ; and giving strict Orders after his Frugal, tho' Miraculous Treats, that the *Fragments* should be gathered up, and care taken that nothing might be lost. The Sacraments which he Instituted for the use of his Church, both of them consisting of Elements, which are *utiles* (easy to be procured, and not chargeable) are an Evidence of the same thing. It were an endless task to enquire into the Frugal Lives of the Ancient Christians : Ecclesiastical Story abounds with Examples. *Anonym.*

Ancient Heathens.

The Old Romans had their *Sumptuarias Leges*, which set bounds to their Expences, especially in Feasting and Entertainments, and Officers called *Ephelones* to over-see all the Sacred Banquets.

The Heathen Worthies are often represented Clothed with Skins of Beasts.

Cato Major, when Old, and after his Consulship and Triumph, never used any Garment above the value of 100 *Denarii*, and for his Food 30 *Affes* served him a day.

Agrippina the Emperour's Daughters wore Garments of their own Spinning.

With the *Mithians*, a Woman's greatest Portion was not above 100 *Aurei*.

Yet notwithstanding in following Ages as they grew prosperous and rich, they grew extremely Luxurious and Profuse ; concerning which, they are taxed very sharply by the Satyrists of the times ; especially *Juvenal*.

Turke

Turks.

The *Turks*, tho' they often Game, yet bin-always for nothing. *M. de Thou.*

The *Chinese* delight excessively in all sorts of Game, and when they have lost, care not, tho' they stake Wives and Children, whom they willingly part with, till they can Redeem them. *Sir Tho. Herk.*

Japon.

Tis a Capital Crime among the *Japoneses* to play for Money. *Tavernier's Collect. &c. p. 4.*

Heathens.

In *Fermosa*, Gaming, whether that which depends upon Chance, or requires Skill, is Capital, if it be for Money. *Mandelslo.*

Muscovites.

The *Muscovites* spend but little in House-keeping. See before in the Chap. of Self-denial.

Christians.

Sir Thomas More's Father would never let his Son have any Money, but when he wanted any thing, he should ask for it; and by that means (saith Sir Thomas) I could not furnish any Vice or Pleasure; nor knew I what Unthriftness or Luxury meant. *Author of the Education of Young Gentlemen.*

Russians.

In *Muscovy* all the Subjects are appointed what kind of Apparel, especially of what Colour, &c. they shall wear, by their *Czar* or Emperor.

Papists.

Dr. *Burnet* in his Letter dated from *Rome*, 1685. saith, That the present Pope was so Frugal, that the Expence of his Table did not amount to a Crown a day, tho this (saith he) is indeed short of *Sisto* the 5th, who gave order to his Steward never to exceed 25 *Bajoicks*, that is 18 Pence a day for his Diet.

Switzers.

When Estates are sold among the *Switzers*, the fifth part of the Price belongs to the Publick, and all the Abatement the Bailiff can make is to bring it to a sixth part; this they call the *Lod*, (from *Alodium*) only there are some Lands, that are *Frank-lod*, which lye not under this Tax; but this falling only on the Sellers of Estates, it was thought a just Punishment, and a wise Restraint on ill Husbands of their Estates. Dr. *Burnet's Letters*.

Mahometans.

The *Turks* generally hate that Lightnes in Apparel, Speech, Gesture, &c. used of the Christians, whom for this cause they call Apes and Goats, likewise they are not Sumptuous in their private Buildings: Yea, detest the Christians for their Excesses and Superfluous Expences that way: What, say,

say they, *do these Pagans think they shall live for ever?*—and the like moderation they use in Diet, &c. *Purchas, out of Septemcraf.*

Papists.

Augustinus Chieffius, a Banker at *Rome*, at the christening of his Son, entertained *Leo the 10th.* upon the River *Tibris*, and all the Foreign Embassadors and City Nobles, with curious Fare, dished out in costly Plate, and on the change of every Service, all the Meats, Plate and all, were cast into the River, and new supplied. *Mr. Jo. Hales.*

*Dancing.**Jews.*

THAT Dancing was used among the Jews, is evident from the example of *David*, who us'd it in the Divine Worship, being girded with a Linen Ephod, and dancing before the Ark. *2 Sam. 6. 14.*

Christians.

Christians must not go to Weddings, and (*ba-lare vel saltare*) bleat or dance, but sup or dine chastly as becomes Christians, *Conc. Laod. c. 52. habit. A. C. 364.*

The Universal Council of *Constantinople*, Sec. forbid Dancing, especially at Weddings. *Aisted.*

Concilium

534 The History of all Religions

Concilia Chores damant, ut Basiliense, Corbinense, quartum; Agathense, &c. & Decreta prohibent: lege institutum Zacharie, caus. 26. q. 7. can. Siquis, &c. De Conciliis, lege distinct. 34. can. Presbyteri, & de consecratione, dist. 1. can. Qui die, & do Conf. dist. 5. can. Non Oportet. Steph. Tzeged. loc. commun. p. 438. who quotes also S. Augustine, contra Petilianum, c. 6. & in Psal. 32. and S. Chrysostom, Hom. 56. sup. Genes. and in Matth. 14. &c. Martorae (in Matth. c. 14.) Calvin (in Matth. 14.) &c.

In another Table Tzegedins cites against Dancing the Councils of *Laudie*, *Agath*, *Herdian*, *Altissidore*. Besides Canons (*de quibus caus. 26. q. 7. can. Siquis*. Also lib. 3. Decr. Gregorii. can. *Cum decorum*, &c. & Libr. 3. *Clementinarum*. Tit. 14. c. 1.) as also Philosophers, *Plato* in *Protagor*. l. 17. *Cicero pro Murena*, *Emilii Probi* in *vit. Epaminonde*; and in another Table, *Pet. Martyr*, *Erasmus*, *Pellican*, *Calvin*, *Aristotle*, *Seneca*, *Macrobius*, *Sallustius*, *Plautus*, *Pollux*, &c. Pope *Clement* the 5. *Innocent* the 3. &c.

Waldenses, or Vaudois.

The ancient Vaudois made *Dancing* to be a Breach of all the Ten Commandments.

Papists.

Cardinal *Bellarmino* inveighs very bitterly against it, and cites the Authorities both of Greek and Latin Fathers as on his side. *Cone. 6. 3. 19, 20, 21.*

Angel. de Clavasio is full upon the point. *Quem vide*, p. 55. where here he makes common-Dancing to be a mortal Sin.

The Titular Bishop of *Geneva* (S. Fr. *Saler*) is very biting, but at last concludes, that they are like

like Mushrooms, the best are bad and dangerous,
(at least) *nothing worth*. *Sale's Introd.*

Protestants.

Dr. *Tully* speaking of publick Dances and Stage-
Plays, adviseth every Christian to forbear them, till
such time as they are purged by some happy hand
from their Faults and Corruptions. *Eccles. c. 18.*

Before I came into *Hungary* I observed no She-
dow or Shew of the Old Pyrrhal Salutation (or
Warlike way of Dancing) which the *Hussites* pra-
ctise in this Country: They dance with naked
Swords in their Hands, advancing, brandishing
and clashing the same, turning, winding and ele-
vating, and depressing their Bodies with strong and
active motions, singing withal unto their measures,
after the maner of the Greeks. Dr. *Brown's*
Trav. p. 10.

Mahometans.

That the Mahometans use Dancing, even in
their Religious Worship, is observed in this Book
afterwards, under the Title of Saints.

Ancient Heathens.

The same is observed of them likewise in the
former part of this Book; so likewise of the Mo-
dern Heathens.

Ancient Christians.

Sometimes they had Dances in their Churches
and Chapels of the Martyrs. *Theodor. l. 3. c. 22.*

Modern

*Modern Christians.**By way of Appendix.*

Cardinal *Borromeus* saith, when he was a young Man at the University, he and his Companions prevailed with one of their Professors, a grave and prudent young Man, to go with them to a Ball; who having observed,—*&c.*, told them, It was an invention of the Devil to destroy Souls. *Author of the Educ. of young Gentlemen.*

Nothing doth more dissipate the Spirits than the ravishing harmony, dancing and charms of Ladies. *M. de Rhodez.*

Dancing and Cards are conniv'd at in Strangers, not permitted to the Citizens of *Geneva* themselves. *Anonym.*

The *Abissines* in their Festival Solemnities use Musick and Dancing, and some of the Latin Church celebrate *Corpus Christi*-day with a Harp and Dancing. See concerning the Feasts of the Greek Church in the former part of this Book.

Modern Heathens.

Tis common with the Idolaters of several Nations to celebrate their Festivals with Dances, *&c.* as with the *Mexicans*.

Games.

to your former to have in most regard to bovines
and the like. — In 1600, such a general and
universal fit of mirth did overspread the country
as had not been known for many years. —
Games. — A general fit of mirth did
not last long; but it passed away, and
was succeeded by a general fit of melancholy,
which to this day continues. — **Christians.**

Turnaments in Germany were first used at *Magdeburg*, A. 635. by the Emperor *Henry*, Sir-named, the *Fowler*; who coming from the War of *Hungary*, exceedingly satisfied with the Nobility, would oblige them to exercise themselves in handling their Arms, and managing their Horses; and therefore instituted these Sports. — No new Nobility, none Guilty of High-Treason, no Oppressor of Widows and Orphans, none Born of Parents whereof one was of base Extraction, no Heretick, Murderer, Traitor, no Coward that had run away from the Battel, nor indiscreet Person, that had given offence to Ladies by word or deed, were admitted to this Honour, nor above one of the same Family at a time. Princes came into the Lists with four Squires apiece; Counts and Barons with three, a Knight with two, a Gentleman with one. At the Hour and Place appointed, he that had a desire to break a Lance, came to the President's Lodgings to have his Name written down; which was done in the presence of three Heralds, to whom the Champion delivered his Helmet and Sword; and after he had been at Confession, presented himself in the Lists with one or more Squires, &c. The Horses were to be without fault; So also the Caparisons and Furniture, such as gave no Offence; Their Saddles equal, &c. And after the Jousts were ended, every Man repaired to the President of his Nation, to wait for the Sentence of the Judges: And he that deserved the Prize, received

received it either from the hand of some Lady, or from the Prince that gave it.—These Pastimes were afterwards disfused, either for the Emulation they begot between Princes and Nobles, or by reason of Wars ; or perhaps because many brave Men lost their Lives in these Encounters ; as *Henry 2d* King of *France* ; and at *Darmstadt*, A. 1403. at the 23d. Turnament that was held in *Germany*, the Gentlemen of *Franconia* and those of *Hesse*, drew so much Blood, one upon another, that there remained dead upon the place 17. of the former, and 9 of the latter. *Dr. Brown's Travels*, p. 175.

Ancient Greeks and Romans.

Concerning the Olympick Games of *Greece*, (at which they met from all Parts of the Country) and the Pastimes of *Rome*, take this short Scheme ; and for further Information, See *Godwine's Antiquities*, and *Galtruchus's History of the Heathen Gods*, with *Mar. D'Assigny's Notes*:

Playes were i Publick,

3. To oblige the People : As,

1. Gymnic Fights;

2. Horse-Races.

3. Chariot-Races.

4. The Butchery of Gladiators.

5. The Naumachias, or fight of Ships.

6. Hunting of Beasts.

2. In

2. In honour of the Gods: As,

1. The Olympic Games.
2. The Pythian.
3. The Isthmian.
4. The Nemean.
5. The Gymnic may be here added also.

Here also may be considered all those which are taken notice of in the former part of this Book: As,

Ludi Megalenses.

Ludi Apollinares.

Cereales, Capitolini.

Seculares, Taurii.

Florales, Votivi, &c.

2. Private: As, *Lutrinculi*, the Play at Chess.

Tali and Tesserae, Dice.

Pila or Sphura, the Ball.

Discus, the Quoite.

Harpalum & Halteret, throwing the Bar, &c.

Petanrum, the Wheel.

Trochus, the Top.

Par & Imper, Even and Odd, Childrens Plays.

Note, That at such Games especially, as were instituted in honour of the Gods, they began and ended with Sacrificing to the respective Divinities. *Gallinck*, l. 3, c. 6.

Christians.

Lyra out of *Hostiensis* reckons up Nine Circumstances, all deadly Sins; for which he Condemns the Game of Dice. *Lyra ad Pracep.* 7. *Expos.* 3. Concern-

Concerning which, as also concerning Quoites, Bowling, Tennis, Cards, Tables, Chesse, consult *Gassaker*, in his very learned Treatise, of the *Nature and Use of Lots*; who cites many Testimonies of Authors, Laws, and Canons concerning them; and determines very judiciously of the Use of them. Concerning Hunting, *Vid. Concil. Agathense, Epan-*
*nense, Decret. Nicolai Papa—Episcopi ab omnium bestiarum vel volucrum venatione penitus ali-
eni.&c. D. 34. C. 1.*

De Spectaculis Theatri, Vid. Augustini Confessio-
nes, & Carruze Sum. Concil.

Mahometans.

Alamin, a Turkish Chalif, mightily addicted to Drink and Gaming ; when *Bagdad* (the Seat of the Empire) was besieged by *Zaber*, his Brother *Altaman's* General, was playing at *Chesse*, (*Ludo Schachito*) and being admonished about it, made answer, *Let me alone; Jam enim apparuit mihi contra Cutharam famulum Schamat*; (i. e. perplexum esse Regem!) and at last being worsted in the Siege, made his escape by swimming over into a Garden, wherein he ended his Life with a Stab. *Hottinger.*

Mutazzus, another *Chalif*, given over to Drink and Chesse, having first abdicated the *Chalif-ship*, died afterward in a Cave, where neither Meat nor Drink was allowed him for three days. *Idem.*

Muhammed Abu Abdalla, Muhtadi Billa, forbade the use of Wine, Singers and Jesters; commanded Fortune-tellers to be banished; and drove away Lions and Hunting-dogs. *Idem.* See more in the Chapter of Frugality.

Saints.*Jewish.*

Not to mention *Abraham*, whom they boasted with a loud voice for their Father, nor the rest of the Patriarchs and Prophets; they have other Rabbies or Doctors of a later Date; which they have a mighty Veneration for. As,

1. *Simeon the Just, or Hazzadik*, 312 Years before our Saviour.

2. *Sadoc*, his Successor, who lived under *Antigonus Sochans*; and who gave Name, as some think, to the Sadducees.

3. *Baitbos*, who was his Fellow-Scholar, and gave Denomination to the *Baitboseans*.

4. *Hellel and Sammai*, Doctors of the Pharisees.

5. *Judas*, a *Galilean*, from whom came the *Galileans* or *Gaulonites*; whose Doctrine was, That only God was to be accounted their Lord and Prince.

6. *Rechab*.

7. *Elxai*, a Rabbi of the *Offens*; esteemed by his Followers a secret Virtue or Power, &c.

8. *Marthus and Marthana*, two Women of the same Stock, Successors of *Elxai*, and Heirs of his Honour, worshipped in *Isarea*, and about the Dead Sea for Gods. *Purchas out of Epiphanius*.

The *Sampseans* had *Elxai* and his Posterity in such honour, that if they went abroad, the People would gather up the Dust of their Feet for Cures, as also their Spittle; and used them for Amulets and Preservatives. *Idem*.

9. *Simon*, of whom the *Simonians*.

N 11

10. *Cle-*

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10. *Cleobins*, of whom the *Cleobians*.
11. *Dositheus*, of whom the *Dositheans*, a Sect of *Samaritans*.
12. *Gortheus*, *Masbotheus*, &c. of whom the *Gortbeans* and *Masbotheans*, &c.

To these may be added many others, which they had in great esteem : As,

13. *Rabbi Akkiba*, famous for his Wisdom, for his 24000 Scholars, and for his long Life.
14. *R. Schelomoh Jarchi*, a French-man.
15. *R. Nathan Baal Arnch*, who wrote the *Talmud Lexicon*.
16. *Rambam*, so called from the initial Letters of *R. Mosche Barmaimon*.
17. *Aben Ezra*, that wrote upon the whole Bible.
18. *R. David* and *Mosche Kimchi*, Brethren, and Learned Grammarians.
19. *R. Joseph Molchu*, Burnt at *Mantua*, for endeavouring to persuade his Religion upon *Charles the 5th*, and other Great Persons, &c.

Papists.

Amongst the Papists are many Canonized for Saints ; and to give a List and History of them all, would take up a Volume : I shall therefore only give my Reader a short Scheme of some of them, with the particular Vertues and Offices appropriated to them.

Places.

- S. James, for Spain.
- S. Denys, for France.
- S. George, for England and Germany.
- S. David, for Wales.
- S. Patrick, for Ireland.

S. Peter,

- S. Peter and Paul, for Rome.
 S. Ambrose, for Milan.
 S. Mark, for Venice.
 Three Kings, for Cölen.

Arts.

- S. Gregory and S. Catharine, for Scholars.
 S. Luke, for Painters.
 S. Cosmus and S. Damianus, for Physicians.
 S. Eulogius, for Smiths.
 S. Crispin and Crispianus, for Shoe-makers.
 S. Guzman, for Taylors.
 S. Guar, for Potters.
 S. Eustachius, for Hunters.
 S. Magdalen and S. Afra, for Whores.

Diseases.

- S. Sebastian and Roch, for the Plague.
 S. Flaccius, for the French Pox.
 S. Petronella, for the Feaver.
 S. Wolfgang, for Contractions.
 S. Mark, for Suddain Death.
 S. Valentine, for the Falling-Sicknes.
 S. Margaret, for Child-birth.
 S. Leonard, for Captives.
 S. John and Benet, for Poyson.
 S. Anastasius, for the Head-ach.
 S. Orlilia, for Sore Eyes.
 S. Apollonia, for the Tooth-ach.
 S. Blase, for the Neck.
 S. Erasmus, for the Belly.
 S. Brictius, for the Privities.

Cattle.

- S. Wandline, for Sheep.
 S. Eulogius, for Horses.
 S. Pelagius, for Kine.
 S. Anthony, for Swine.

Fruits, &c.

S. *Judocus*, for Fruits.
St. *Urban*, for Wine.

Elements.

S. *Agatha*, For the Fire.
S. *Nicholas*, for the Sea.
S. *Valesian* and S. *Theodore*, for Tempests.

Besides these, they have innumerable others; All the Apostles, Martyrs, Confessors; Monks, Hermits, Nuns, as many of them at least as were Eminent in their Generations for real or pretended Excellencies; as S. *Antony*, S. *Giles*, S. *Christopher*, S. *Fabian*, S. *Dominick*, S. *Francis*, S. *Ignatius Loyala*, &c. S. *Gertrude*, S. *Bridget*, S. *Clare*, S. *Winfride*, &c. As the *Panttheon* served the old *Romans* for all the Gods, so the *Papists* have converted the same to the Service of all-Saints, under the Name of S. *Mary*. And because they are so many, that there could not be allowed particular Churches and Days for them; therefore in that Church on the First of *November* is celebrated the Memory of them all together.

When I was in *Britain*, I saw S. *Thomas (Becket's)* Tomb laden with innumerable Jewels, and of very great Value, beside a great deal of Wealth. *Erasmus.*

Muscovites.

I. S. *Nicolas* is their Great Tutelar Saint; which is the same (I think) with him they call *Nicholas Sudarwitz*, who hath writ certain spiritual Treatises; for whose Memory the *Muscovites* had so great a Veneration, that not long since they lighted Wax-Candles before his Picture, for which they had

had built a particular Chappel in the great Street at *Moscon*, which leads to *Twere-gate*; but 'twas destroyed lately by Fire. *D. of Holstein's Emba. Trav.*

2. *S. Anthony*, of whom they say, that he came from *Rome* into those parts, down the *Tiber*, and crost the Sea upon a Milstone, and so to *Novogrod*, where they shew the Milstone to this day; that by the way he bargained with certain Fisher-men for the firt draught of Fishes, which proved to be a chest full of Priests Vestments to say Mass in, Books and Money, belonging to the Saints; and that afterwards he built a Chappel there, in which they say, he lies interr'd, and that his Body is there to be seen, as intire, as when he departed this world. *Travels of the D. of Holstein's Embass.* p. 38.

They have an infinite number of Saints besides. The Priest at *Baptism* assigns every Child a particular Saint, whose Image he delivers to the God-fathers, and charges them to oblige the Child, when he is come to years of discretion, to have a particular Devotion for his Patron. *Idem.*

Those who commit Sins deserving Excommunication, are oblig'd to have their Saint taken away, even out of their Churches, as well as their Persons. Great Persons and rich Merchants adorn their Images with Pearls, and other precious Stones. *Idem.*

All *Muscovites* look upon them as things so necessary, that without Images they cannpt say their Prayers; which, when-ever they do, they always set Wax-Candles before their Saint, and look stedfastly upon him. *Idem.*

At firt coming into a House the Guest always looks for the Saint, with a *Yest le Boeb?* i. e. *Where is the God?* And then he makes a very low reverence to it, with a *Gospodi Pomilus*, i. e. *Lord have mercy upon me;* and then turns to the Guests. *Idem.*

*Armenians.*1. S. *Gregory.*

2. A Princess,—That came with 40 Virgins of Quality to visit S. *Gregory*, whom afterwards an Armenian King caused to be thrown into a Well of Serpents, where she lived 14 Years, and received no harm; and from that time to this (they say) that Serpents that breed thereabouts are not hurtful. *Monsieur Tavernier.* l. 1. c. 4.

There is a Church dedicated to her in *Egnatia*.
Idem.

Abissinians.

The *Abissines* reckon up nine Monks, or Religious Persons more famous than others, that came out of the Roman or Greek Empire, probably out of the Neighbouring parts of *Egypt*, who seated themselves in *Tygra*, and there erected their Chapels; but their Names were all changed, except that of *Pentaleontes*; they are number'd in this Order:

1. *Abba Aragawi*, otherwise called *Michael*, of whom one of their Poets thus:

*Peace be to Michael, Aragawi nam'd,
Wisdom his Life, his Death true Prudence fam'd.
With him was God, the Holy Three in One;
To all those Saints an Everlasting Crown.
Who by their Prayers true Concord did enjoy,
That they might Arwe's Kingdom quite destroy, i.e.*

The *Serpents*; for the *Ethiopians* worshipp'd a Serpent as supremam.

2. *Abba*

2. *Abba Pantaleon.*
3. *Abba Garima.*
4. *Abba Alef.*
5. *Abba Sabam.*
6. *Abba Afe.*
7. *Abba Likanot.*
8. *Abba Adimata.*
9. *Abba*, or otherwise called *Abba Gaba.*

There are to be seen still the Cells, where these Holy Men sequestred themselves; by the names of *Beta Pentaleon*, Saint *Pentaleon's House*, &c.

Besides these there are several other *Great Doctors*, who have highly merited for propagating the Christian Religion; as also many *Martyrs*, frequently celebrated by the *Ethiopians* and *Copticks* in their religious Panegyrics.

But as to their *Saints*, they relate of them several things extraordinary and incredible; as,

The removing Mountains.
Appeasing the rage of tempestuous Seas.
Raising the Dead.
Causing Water to spring out of Rocks.
Walking over Rivers.
Riding upon Dragons and Lyons, as on Horses.
Giving their whole Raiment to the distressed.
Living three whole days on three little Dates,
or one little dry Bisket.
But none more Renowned for his Sanctity, than *Gabra-Mensuf-Keddes*, or the *Servant of the Holy Ghost*; in honour of whom, they keep a Holy-day every Month.

Next to him is *Tecla Haimonot*, or the Plant of Faith, who restored the Monastical way of living in *Ethiopia*, about A. C. 600. Job Ludolph's Hist. of *Ethiopia*. Concerning this Man, mention is made in their Church Registers thus: Remember, Lord, the Soul of thy Servant *Tecla Haimonot*, and all his Companions.

No less esteem'd is *Eustathius*, another *Abbot* of theirs, &c. *Idem.*

Mahometans.

The *Mahometans*, especially the *Persians*, have many Religious, or rather Superstitious *Santoes* amongst them.

1. Some, who go stark naked. *Vid. Sorrow for Sin.*
2. Some, who eat Serpents.
3. Some, who wear great Turbans, &c.
4. Some, who spend whole Nights in Praying and Singing. *v. Praise.*

5. The most noted are the *Dervises*, who live in Common, and have their Superiors as our Religious; mean in their Apparel, wearing on their Heads a Cap of white Felt, like our Night-Caps: Every *Tuesday* and *Friday* they make a Dance (pretty pleasant to see) in a great Hall (which is their Mosque) the middle whereof is railed in square, leaving a space all round for them that are without: within the Enclosure is the *Keble*, where are two Pulpits, joyned together on a Foot-stool; into the one goes the Superior, turning his Back to the South, and his Vicar into the other; over against them at the other end of the Hall, without the Rails are the other *Dervises*, playing on Flutes and Drums; after some Prayers sung together, the Superior reads a little of the *Alcoran*, explained in Turkish: then the Vicar a few words of the *Alcoran* in *Arabic*, which serve as a subject for the Superior to make a Discourse upon afterwards in Turkish; after Sermon the Superior and Vicar, and the rest of the *Dervises* take two turns about the Hall, while one sings some Verses of the *Alcoran* in a pleasant tone; after that all their Instruments play in consort, and then the *Dervises* begin their Dance; they pass before their Superior, salute him humbly, then making a Leap, fall a turning round with their naked Feet, their Left Foot serving for a spindle; they turn without weare-

rings,

riness, tho' sometimes old Men ; this is done to the sound of Drums and Flutes. The Author of this Dance was one *Herzeti Mevlana*, a *Dervise*, reckon'd a Saint among them. *M. de Thev.*

Many other sorts of *Santoes* they have,—Enough in *Egypt*, to man out several Gallies. *Idem*.—Formerly a Turkish *Basha*, sent several of these lazy Lubbards to the Gallies, for the Turks have no such great Esteem for them.

Dead *Santoes* are interr'd upon the High-ways and on Bridges ; and when the *Moors* find any of their Sepulchres, they ask leave of the Saints within to go that way. The chief of the dead *Santoes* in *Egypt* is,—*Sidi Ahmet et Bedoni*, buried at *Menniteganir*, in the Isle of *Delta* in *Egypt*, near *Rosetto*, where People that come to the Fair on *July* the 9th, pray at his Grave, and perform his Devotion. This Saint, they say, never knew Woman, only lay with his own She-Ass. They say also, that a certain *Basha* offering to take away his Privileges, the Saint entreated him ; but not prevailing, he turn'd up his Cap a little, that the point might encline to one side ; *Thou wilt not then* (said he to the *Basha*) *let me enjoy my Priviledge* ; the *Basha* answer'd, *No*: *This was done three times* ; his Cap and the *Basha's* Castle turning still side-ways : till at last the *Basha* in a great fright assured him, that he would preserve his Priviledges, *Idem*. At the Fair yearly, they say, he delivers three Slaves out of *Malta*. *M. de Thev.*

Certain Mahometan Saints.

Sheb Mahomet, a mad Man of *Aleppo*; *Vid. Ordales*, &c.

Sheb Boubae, another mad Man, *Vid. Ibid.*

Scidibattal, a Saint in *Natolia*.

Chederles, (another S. *George*, according to the Legends) one who killed a Dragon, delivered a Virgin, &c. He hath a Temple at *Theke Thoi*, the chief City of *Capadoccia*, &c. for Travellers.

An old Woman, having a Dog with her in her Pilgrimage to *Mecba*, ready to die for thirst, made Water in her Hand, and gave it to the Dog ; whereupon she heard a Voice, *This day shalt thou be with me in Paradise* ; and at the same time was caught up Body and Soul into Heaven.

Sedichasj (in signification) a Holy Conqueror.

Hetsempetessj,—The Pilgrim's Help.

Asclik Passa,—A Saint for Love-matters, and in case of Barrenness.

Van Passa,—For Concord.

Scheyk Pasa,—For Trouble and Affliction.

Goi or *Muschin*, or *Bartschin Passa*,—For Cattle.

Any one that hath extraordinarily lived, is accounted a Saint after death. *Purchas*. But above all, the *Mahometans* Honour

Mahomet,—among the *Turks*, and *Hanise*, a Commentator.

Morisas Haly,—Among the *Perſians*, their great Prophet and Patron, alio *Hoffan* and *Hoffein* his two Sons, and more of *Haly*'s first Successors, to the number of twelve in all : as also,

Schibh Sofi, the Institutor of their Sect, and *Tiafur Saduk*.

Bannians.

The *Bannians* invocate holy Men, fam'd for Virtue ; each Sect hath its peculiar Saint.

In Wars the *Cutteries* or *Radicaes* only call upon *Bemohem* ;—The Rich upon *Mycasser*, the Poor upon *Syer* ; the Labourers upon *Gunner* ; the Married upon *Harmount*, &c. Sir *Tho. Herb.*

Perſees in the East-Indies.

Zeritoff is their chief Saint or Prophet, who is said to be taken up into Heaven, from whence he brought the *Zundavastaw* (or the Book of their Law) in

in his Left Hand, and Cœlestial Fire in the other.
Sir Th. Herb.

Perians and Muscovians also devote their Children newly born to some Saint.

Chineſe.

The Chineſe have ſeveral *Pansaos* or Saints, eſpecially three;

Sichia, Founder of all the Religious Orders.

Quanina, a Female Saint, third Daughter of Ki Tzonton; who having made a Vow of Chaiſtity, and being preſſed by her Father to Marriage, was thut up in a place, and employed in carrying Wood and Water, and weeding a great Garden.

Neoma, a third She-Saint alſo, who retired into an Iſland to avoid Matrimony, &c. *Mandelflo*. Some account *Confuſius* the chief.

Indians.

The Idolatrous Indians worship *Ram*, *Permissar*, *Peremael*, *Westnon*, &c. whether as Gods, or great Saints, it is hard to ſay.

They have alſo an infinite number of *Faqiirs*, or Volunteer Penitents, who are reputed Saints. *Tavernier*. They are quite naked Summer and Winter, lodge on the Ground, have Aſhes ſpread under them as a Carpet, or Mattreſ. See more in *Tavernier's Travels*, par. 2. l. 2. c. 6. See *Sect* *Idiſt*.

Pilgrimage.

*Pilgrimage.**Jews.*

I Do not know, that the Jews use any Pilgrimage; but certainly they have a great respect to *Jerusalem* and the *Holy Land*, and contrive as well as they can to approach near it in their Old Age, that they may have the les Journey to go at the resurrection; being of Opinion, That there will be the general Rendezvouse of all mankind,

Papists.

I need not say much of the Pilgrimages of the Papists, it being sufficiently known to be much used as a point of Penance or Voluntary Worship among them, Meritorious and Expiatory of sin,

Gours.

The *Gours* (the Relicks of the Antient *Perſians*) have their principal Temple four days Journey from *Kerman*, where their Chief Priest Resides, whither they are once in their Lives obliged to go in Pilgrimage. M. *Taver.* I. 4. c. 8.

Indians.

The Crews of *Faqiirs* many times joyn together to go in Pilgrimage to the principal *Pagoda*s and publick Wathings on certain days, used in the River *Ganges*. *Idem.* Par. 2. l. 2. The

The most Celebrated *Pagods* in India are *Jagannath*, *Banarous*, *Matura*, and *Tripati*. To the first of which (on one of the Mouths of *Ganges*) resort daily an incredible number of Pilgrims, who bestow vast Alms upon it; the Priest Taxing them according to their Ability, before he suffers them to Shave, or wash in *Ganges*. The Pilgrims have Victuals distributed there to them every day. *Idem* Par. 2. l. 3. c. 9.

All the Idolaters under the Dominion of the *Great Mogul*, and other Princes, both on this side, and beyond *Ganges*, at least once in their Lives go on Pilgrimage to one of the *Pagods* afore-named: Not one by one, but whole Towns together; the Poor that go a great way are supplied by the Rich, who spend very freely in such Acts of Charity: The Rich in *Pallekies* or Chariots, the Poor on Foot, or upon *Oxen*: Carrying their Idols, in respect to the *Great Ram-Ram*, in a rich *Palleky*, cover'd with *Tissue* of Gold and Silver, &c. the *Bramins* also distribute flabels to the most considerable, the handles whereof are 8 foot long, plated with Gold and Silver; the flabel it self being 3 foot in diameter, of *Tissue* likewise; adorned round about with *Peacock* feathers to gather more wind, and sometimes with bells to make a tinkling. Six of these are usually employed to keep off the flies from their God, the better sort taking it by turns. *Idem. par. 2. l. 3. c. 13.*

Mahometans.

The *Turke* to *Mecha* in whole *Caravans*, from several parts of the world, but most numerous from *Cairo*, go in *Pilgrimage*; and when devotion is to begin, the *H. Priest*, assisted by all the people belonging to the Law, spends night and day in saying of prayers and performing the necessary ceremonies. On the seventh day all the *Pilgrims* are assembled before the *Sheck's Text*, who appears at the

the Entrance of it, and standing on a low stool that may be seen by those that are distance, puts a period to their Devotion, by praying and blessing them with these words,—*That God would enable them to return in peace, as they came thither.* The Grand Senior sends a Tent and Carpet yearly, and all Mahometan Princes some present. *Idem.*

Mexico.

Mexico was a City of most Devotion in all India, whither they Travelled from many places far distant in Pilgrimage. *Purchas.*

Angels.

Jews.

I Have said already, that the Ancient Sadducees denied the Existence of Angels: The Pharisees did not.

The Modern Jews allow of them, asserting some to be good, some bad; that there attend on particular Persons, a good Angel on the Right-hand, a bad one on the Left, which take and give Account of their Actions to God. Dr. Addison.

Besides, they hold a distinct Order of Angels, entrusted with the care of the whole Jewish Nation: and that every Governor hath an Assisting Angel. *Idem.*

Christians.

Angels are acknowledged by Greeks, Muscovites, Papists, Protestants, &c.

It is wont to be said, The strange presages of Mind, and warnings in Dreams ; wonderful effects in Men snatch'd away, and Mountains and Buildings removed and demolished by Power Invisible ; real Apparitions to many Men at once ; Predictions of Oracles ; Confessions and Exploits of Wizards and Witches, do by Natural Argumentation prove the Existence of Angels.—If these be Tales, then the Faith of almost all mankind is called in question ; the manifest proofs at publick and solemn Trials (in Lancashire, &c.) with which our undoubted Records abound, are despised. These Stories have been believed by *Socrates, Plotinus, Synesius, Dion, Josephus, Pomponatius, Cardan, &c.* Not Idiots in Philosophy. Dr. *Tenison* against *Hobbs.* p. 62.

Mahometans.

The *Mahometans* tell many and strange Stories of Angels, as, that *Gabriel* made the Spots in the Moon, with his Wing, by flying by it ; that *Michael* shall weigh Men's Souls in a Pair of Scales at the Second Sound of the Trumpet, that at *Izraphel's* first sounding of the Trumpet, all Men and Women shall Dye and Revive again, &c. F. *Simon, &c.*

Ancient Heathens.

The *Pythagoreans* and *Platonists* called the Middle Kind between the Immortal Gods and Men, Demons or Angels; Who were a kind of *Aetherial* or *Aerial* Heroes, but sometimes they distinguish'd them into those that were nearest to the Immortal Gods, and those that were furthest off : The former they called Heroes, and the last good Demons. *Marcil. in Pythag. Carm.*

Hesiod calls them,— Ἡέραι εἰσοχύεται, Cloathed with Air.

Hiero-

Hierocles calls the Heroes Angels, ἀσ πλαγέλλοντας ήμερος τάξις μωρότατος. *Hierocl. in Pyth. Carm.*

If once thou thinkest, saith *Maximus Tyriss* (speaking of *Socrates's Daemon*) there are no such Beings, thou must Proclaim War against *Homer*, and Renounce Oracles and Prophecies, and disbelieve Credible Reports, and declare against Dreams with their Interpretations, and at last bid adieu to *Socrates*. *Max. Tyr. Differ. 26.*

Siam.

They hold that each Man hath two Spirits waiting on him, a good and bad. *Rosse.*

Tartars.

They feed Spirits, by casting Mare's-milk into the Air, or pouring it on the ground. *Paquet broke open, vol. 1.*

Christians of St. John.

They believe that Angels and Devils are *Male* and *Female*, and beget Children. That the Angel *Gabriel* is the Son of God, Engendred upon Light. That he had a Daughter called *Souret*, who hath two Sons. That he hath several Legions of Demons under him, who are instead of Soldiers, and others that are his Officers of Justice, whom he sends from Town to Town, and from City to City to Punish the Wicked. *Taver. L. 2. c. 8. p. 92.*

Atheism,

Atheism, Irreligion.

Soldania.

If that Maxim (*universum genus humanum—
volit Deum vel falsum*) fail any where, here (in
Souldania) it may; for during the time I staid
amongst them, I saw no signs of any knowledge
of God, (the Law of Nature scarce being observed)
no Spark of Devotion, no Symptom of Heaven or
Hell, no place set apart for Worship, no Sabbath
for Rest. Sir Tho. Herbert *Trav. into Persia.*

Indian Theers.

There are a Sect of Indians called *Theers*, who
are neither Pagans nor Mahometans, for they have
no Religion at all: Their whole Employment is
Scouring of Wells, Sinks, Common-Shoars, and
Privies, Fleaing dead Beasts, and Executioners.
They are an Abomination to the rest of the In-
dians, who are to wash and purify—after touch-
ing them. *Mandelso's Travels*, p. 61.

Fermosa.

The Inhabitants of *Fermosa* have very little, if
any Religion; yet they have Pagods and Priestesses,
and believe the Immortality of the Soul. *Idem.*—
and Prayers and Sacrifices:

Cape of Good Hope.

Of all the People that ever I saw in all my Travels, I never saw any so hideous, nor so brutish as the *Comaukes*, and those of the *Cape of Good Hope*, whom they call *Cafres* or *Hosentoles*; when they speak, they make a noise with their Tongues, like the breaking of wind backward, hardly speaking articulately; cover'd (the Rich) with Skins, the Poor with nothing but a nasty Rag about their Privities; when they bring forth a Male-Child, the Mothers cut out his right Stone, and presently give him Water to drink, and Tobacco to eat; this is to make them swifter to run: for they will catch a Roe-Buck running. They neither know what belongs to Gold nor Silver; and for Religion, they have none among them. *Tavernier* Part 2. l. 3. c. 26. Neither Men nor Women are ashamed to shew their Nakedness; for indeed they are but a sort of Human Beasts. *Idem.*

This place (the Cape of *Good Hope*) furnishes me with an Observation, that I have not before met with; i. e. that there are Nations which have no Notions of a Deity, nor any footsteps of Worship and Adoration. *Anonym.*

Pegu and Siam.

The common People in *Pegu* and *Siam*, offer Sacrifices to the Devil.

Papists.

John King of England, having received an Overthrow in *France*, laid in great Anger, *Nothing hath ever prospered with me, since I was reconciled to God and the Pope.* *Baker's Chron.*

The

The same King being on a time a Hunting, and afterwards opening a fat Buck, said, — See, how fat he is ; and yet I dare say, he never heard Mass. Idem.

Julius Caesar Vanin, Suffered as an Atheist.
Dr. Tenison.

Superstition.

Jews.

THE *Jews* are very Superstitious, and much addicted to little Observations.

Gaurs.

The *Gaurs* eat no Hares, because they have their Monthly Purgations, like Women. For the same reason they never eat Mulberries, believing that they partake of the Nature of Women and Hares.

If when they Comb their Hair or Beards, any one Hair happens to fall upon their Clothes, those Clothes must be washed in the Stale of a Cow or Ox, to purifie them again ; If they touch any Ordure or Naftiness, they must wash in the same Urine. If a Priest meets a Dead Corps on the Highway, and chances to see it, he is obliged to wash in Cows-pis. *M. Tavernier*, l. 4. c. 8.

Indians.

One Tribe of the Idolatrous *Indians* are so superstitious, that they carry their Oval Flints (representations

sentations of their God) about their Necks, and thump them against their Breasts, when they are at their Devotions. *Idem. Part, 2. l. 2. c. 5.*

Japoneſe.

The Great *Dairy of Japon*, so soon as he is Crowned by the *Bonzes*, who are the Priests and Lawyers, is then no more to expose himself to the light of the Moon, nor to shave his Head, or cut his Nails. *Tavernier's Collett. p. 2.*

There is no Nation under Heaven, more fearless of Death, or more inclined to Cruelty. If any Prince or great Lord makes a Feast for his Friends, at the end of the Feast he calls his principal Officers, and asks them, If there be any that hath so much love for him, as to kill himself before the Guests for his sake: presently there arises a dispute among them, who shall have the Honour; and whoever the Prince is pleased to Name, rips up his Belly with a *Cric*, which is a kind of Dagger, the point whereof is poison'd. This Custom is also practis'd upon the Death of their Masters, or when they lay the Foundation of any Palace; for they are so superstitious as to believe, that these Victims are necessary to render both the Owners of the Buildings and the Habitation fortunate. *Idem. Relat. of Japon, p. 4.*

Papists.

It may seem superfluous to say any thing of a People, whose Superstitions are so well known to the Protestants; notwithstanding take these few Stories from Dr. *Burnet*.—

I heard (saith he) a *Copuchin* preach here (at *Milan*) it was the firſt Sermon I heard in *Italy*, and I was much ſurprized at many Comical Expressions and Gestures, but moſt of all with the Conclusion;

sion; for there being in all the Pulpits of *Italy* a Crucifix on the side towards the Altar; He, after a long Address to it, at last in a forced Transport, took it in his Arms, and hugedit and kissted it; but I observed, that before he kissted it, he seeing some Dust on it, blew it off very carefully; for I was just under the Pulpit: He entertained it with a long and tender Careſs, and held it out to the People, and would have forced Tears both from himſelf and them; yet I ſaw none ſhed. *Dr. Burnet's Letters.*

(In *Lausanne* and *Bern*) one ſees a Heat and Bigotry beyond what appears either in *France* or *Italy*: Long before they come within the Church-Doors, they kneel down in the Streets, when Mass is a Saying in it. The Images also are extreme groſs; in the Chief Church of *Solotoura*, there is an Image of God the Father, as an old Man, with a great black Beard, having our Saviour on his Knees, and a Pigeon on his Head. Here also begins a Devotion at the *Ave-Mary Bell*, which is scarce known in *France*, but is practis'd all *Italy* over; At Noon and at Sun-set the Bell rings and all ſay the *Ave-Mary*, and a ſhort Prayer to the Virgin; but whereas in *Italy*, they content themſelves with putting off their Hats; in *Switzerland* they do for the moft part kneel down in the Streets; which I ſaw no where practis'd in *Italy*, except at *Venice*, and there it is not commonly done. *Idem.*

The Devotion that is paid to this Saint (*Antony*) all *Lombary* over, is ſurprizing: He is called by way of Excellence, *Il Santo*, and the Beggars ge-nerally ask Alms for his fake: but among the little Vows that hang without the Holy Chapel, there is one that is the higheft pitch of Blaipetay, that can be imagined, *Exaudi* (speaking of the Saint) *quos non audist & ipſe Deus*, he hears thofe, whom God himſelf doth not hear. *Idem.*

Guinea.

In *Guinea*, they hold it a Sin to spit on the Ground. *Anonym.*

Mexico.

In *Mexico* they held it for an Ominous Token, That some Religious Man or Woman had committed a Fault, when they saw a Rat or a Mouse pass, or a Bat in the Idol-Chapel ; or, that they had gnawed any of the Veils ; and then began to make inquisition, and discovering the Offender, put him to Death. *Purchas.*

Within this Great Circuit of the Principal Temple were two Houses, like Cloisters, the one opposite to the other ; one of Men, the other of Women. In that of Women, they were Virgins only of 12 or 13 Years of Age, which they called the *Maids of Penance* ; they were as many as the Men, and lived chastly and regularly, as Virgins dedicated to the Service of their God. Their charge was to sweep and make clean the Temple, and every Morning to prepare Meat for the Idol and his Ministers, of the Alms the Religious gathered. The Food they prepared for the Idol was of small Loaves, in the form of Hands and Feet, as of March-pane, &c. These Virgins had their Hair cut, and then let it grow for a certain time, they rose at Midnight to the Idol's Mattins, which they daily celebrated, performing the same Exercises which the Religious did. They had their Abbesses, who employed them to make Cloth of divers fashions, for the Ornaments of their Gods and Temples. Their ordinary Habit was all white, without any work or colour. They did their Penance at Midnight, sacrificing and wounding themselves, and piercing the tops of their Ears, laying the Blood which

which issued forth on their Cheeks, and after bathed themselves in a Pool which was in the Monastery. None were received into this Monastery, but the Daughters of one of the six Quarters, named for that purpose : and this Procesion continued a Year, during which time their Fathers and they had vowed thus to serve the Idol, and then they might Marry.

The other Cloyster was of Young Men, of 18 or 20 Years old, with Crowns shaven, living poorly, and chastly, ministering to the Priests Incense, Lights and Garments, sweeping the Holy Place, bringing Wood for a continual Fire that still burned before the Altar. Besides these, there were other little Boys, that decked the Temple with Boughs, Roses and Reeds, gave the Priests Water to wash, Razours for Sacrificing, and went with such as begged Alms, to carry it ; When they came where Women were, they carried their eyes to the ground, not daring to behold them. They had linnen Garments, and went into the City 4 or 6 together to beg Alms, and if they got none, they might go into the Corn-fields, and gather what they needed.

There might not above 50 live thus together ; they arose at Midnight, and sounded the Trumpet to awaken the People. They watched by turn, that the Fire might not go out : At Midnight, Morning, Noon and Night, they gave the Censer to the Priest ; and after Midnight-Service they retired into a secret place, where they sacrificed and drew blood with Bodkins from the Calves of their Legs, with which they rub'd their Temples and under their Ears ; and afterwards washed in a Pool appointed for that end. *Purchas.*

Ancient Heathens.

The *Tartars* have their Religious Votaries and Monasteries, amongst which there is an Order called

led *Senscin*, which eat nothing but Bran steep'd in Water. *Rosse.*

Modern Heathens.

The *Chinese* have many Monasteries ; Monks, who are shaven, wear Beads, are present at Funerals, are bound to Celebacy, whilst Monks, and to Pray two hours together before Day. Of these are four sorts, distinguished by four Colours ; black, white, yellow, russet : They have also their Priors, Provincials, and General ; who is carried on Mens Shoulders in an Ivory Chair, and is cloathed in Silk. Their maintenance partly allowed by the King, partly got by begging, &c.

They have also Nuns, Hermits, Consecrated Hills, &c. *Rosse.*

The Religious Orders in *Siam* are so strict, that it's Death among them, to speak to a Woman ; they feed on Rice only, and Herbs, which they beg from Door to Door ; They must not buy nor sell, nor take Rents ; They are tied to rise at Midnight to Prayers ; they go bare-footed, and in bare clothes. *Idem.*

In *Japan*, They have multitudes of Cloysters and Colleges. *Idem.*

In *Ceylon* are many Monasteries of yellow Monks shaven, and still praying on Beads, who have their Processions in great Solemnity, with Dancing and Musick. *Idem.*

Mahometans.

In *Natolia*, near the Sepulcher of a certain Saint, is a Convent of these Monks (viz. *Dervises*) being above 500, where once a Year is kept a general Meeting of this Order, about 8000, over whom their Superior, called *Ajambaba*, is President. *Idem.*

Christians.

Christians.

The Original of Monachism is attributed to S. Paul the Hermit, and S. Antony. Egypt was first filled with Monks, next Syria, Pontus, and the Lesser Asia. They of Egypt and Syria retain the Name of S. Antony, they of Pontus and the Lesser Asia the Name of S. Basil, who brought from Egypt, into those parts, the Rule of S. Antony. S. Athanasius coming to Rome, and publishing the Life of S. Antony, many in Italy embraced that kind of Life. Their Employment was Prayer, Reading, and manual Labour; Bishops sometimes drew Monks into the Clergy; but ordinarily they were but part of the people, and their Revenues only what they got by Labour, and a share in the Poor's Alms; and people gave them private Alms, that they might pray to God for them. They came at first to the Parish-Church, afterwards were permitted a Priest of their own. Hence came their separate Churches, the Monks performing all Ecclesiastical Functions; Hence the Disputes between Bishops and Monks, hence Deeds of Cessions, Donations, Charters, &c. F. Simon.

Armenians.

Among the Armenians each Patriarch (for they have Two) hath 47 Archbishops, and every Archbishop hath under him 4 or 5 Suffragans, with whom he lives in a Convent, where there are several Monks under their Jurisdiction. So soon as they have said their Mass, which is generally done an Hour after day, they all go to work, and to dig and delve for their Living. Monsieur Tavernier, I.

t. c. 3.

Ten Leagues from Eriwan, Northward, is a great Lake, and in that Lake an Island, and in that Island

Island a very fair Convent ; the *Monks*, whereof live so austringently, that they never eat Fish or Flesh, above 4 times a year ; neither do they speak one to another, but upon those 4 days ; The rest of the Year they feed only upon Herbs ; which they gather out of the Garden ; for, say they, it is not fasting to eat either Butter or Oyl. Their Bread is brought them from the Neighbouring Villages ; and the Island is replenished with all sorts of excellent fruits. *Ibid.*

On the one side of the Lake, near to *Eriwan*, is a large Plain, wherein there are 6 Monasteries, one of them entirely hewn out of the Rock, with Pillars to sustain it : The *Armenians* call this Church *Kickart*, the *Turks* *Guieorgbieche* ; that is, *See and Away*. Therein (according to the Tradition of the *Armenians*) is kept the *Launce* wherewith our Saviour's side is pierced. *Ibid.*

All the *Armenian* Convents stand near a great Village. *Idem*, l. 1, c. 4.

Georgians.

They have more Religious Houses for Women than for Men. If a Virgin grows up, and happens to be handsome (to prevent her being stollen, and sold into *Turky*, *Persia*, &c.) the Parents put them young into Nunneries, where they apply themselves to study ; wherein, if they attain to any Proficiency, they usually stay as long as they live. After that they profess, and when they come to a certain Age, baptize, and apply the Holy Oyls. *Tavernier*, l. 3. c. 3.

Muscovites.

There are a Great Number of Monasteries, both for Men and Women of *S. Basil's Order* ; but they have this Common with all the *Muscovites*, that they

they can hardly write and read ; not One in Ten can say the Lord's Prayer, much fewer the Creed and Commandments. *D. of Holstein's Embass. Trav.*

p. 105.

Papists.

Of all Sects in the World, none more abound with Monasteries and Nunneries, than that of the *Roman Catholicks*; concerning which, because I was so brief in my Account of the Popish Religion in general, I shall give a more particular Scheme in this place, of all the Religious Orders and Societies in that Church, referring my Reader for a fuller Description of them, to Mr. Rosse's *View of All Religions*.

Note, That *Hermits* were so called from the Desert (*Eremus*) where they lived.

Anchorets from Ἀναχορέων, i. e. living apart.

Monks from Μόνος. being alone, solitary.

Mandrite from *Mandre*, Caves or Holes.

Troglodites from ἄρδε τρύπαι, Caves.

Nonne, Moniales, from the Egyptian word *Non-nus*, or the Greek νόητι, meditari.

1. Of *S. Antony*.

2. *Thiabenenses*.

3. Of *S. Basil*, Ἀσκηταί,

4. Of *S. Hierome*.

5. Of *S. Augustine*.

1. *Eremites*.

2. *Canon Regulars*.

6. Of *S. Benedict*.

1. *Cluniacenses*.

2. *Camaldunenses*.

3. *Vallis-Umbrenses*.

4. *Montelivitenses*.

5. *Grandimontenses*.

6. *Ci-*

6. *Cistercians.*
7. *Bernardines.*
8. *Celestini.*
9. *Gregorians.*
10. *Gerandinenses.*
11. *Monks of Cassinum.*
12. *Sylvestrini.*
13. *Carthusians.*
14. *Monks of S. Ant. of Vienna.*
15. *Humiliati.*
16. *Premonstratenses.*
17. *Gilbertines.*
18. *Cruciferi.*
19. *Crucigeri.*
20. *Hospitalers of the Holy Ghost.*
21. *Trinitarians.*
22. *Bethlehemites.*
23. *Mendicants.*
 1. *Augustinians.*
 2. *Carmelites.*
 3. *Predicants.*
 4. *Minorites.*
24. *Dominicans, Predicantes, Predicatores.*
25. *Franciscans.*
 1. *Minorites.*
 1. *Observantes.*
 2. *Conventuales.*
 3. *Minimini.*
 4. *Capuciani.*
 5. *Collectanei.*
 6. *Amadeani.*
 7. *Reformati de Evangelio.*
 8. *Chiacini cum barba.*
 9. *De portiuncula.*
 10. *Paulini.*
 11. *Bostaini.*
 12. *Gaudentes.*
 13. *De Augustinis.*
 14. *Servientes.*
 2. *Clarisse, from S. Clara, for Virgins.*
 3. *Penitentes, for Married People.*
 10. *Servants of St. Mary.*

11. *Jesuiti.*
12. *Monks and Nuns of S. Bridget.*
13. *Of S. Katherine.*
14. *Of S. Justina.*
15. *Eremites of S. Hierom.*
16. *Canons of S. Saviour.*
17. *Albati.*
18. *Fratricelli.*
19. *Turlupini.*
20. *Canons of S. George*
21. *Mendicants of S. George.*
22. *Mendicants of S. Hierom.*
23. *Canons of Lateranee.*
24. *Order of the Holy Ghost.*
25. *Of S. Ambrose ad nemus.*
26. *Minims of Jesu Maria.*
27. *Poor Pilgrims.*
28. *Order of Indians..*
29. *Society of Divine Love, or Theatins.*
30. *Paulini Gaftalini.*
31. *Jesuits.*
32. *Capellani, Cellarij, Clavigeri, Forficiferi, &c.*

Orders of Knighthood.

1. *Johannites of Jerusalem, (Hospitallers,) A. C*
1099.
- Hospitallers of Rhodes.
 - Knights of *Malta.* 1529.
 2. *Templars.*
 3. *Teutonicks, Marianis.*
 4. *Of S. Lazarus.*
 5. *Of Catatrava.*
 6. *Of S. James, Compost.*
 7. *Of the Holy Sepulcher.*
 8. *Gladiatores.*
 9. *Of S. Mary of Redemption.*
 10. *Of Montesia.*
 11. *Of Valle Scholarium.*
 12. *Of the Annunciation.*
 13. *Of S. Maurice.*

14. *Of*

14. Of the Golden Fleece.
 15. Of the Moon.
 16. Of S. *Michael*.
 17. Of S. *Stephen*.
 18. Of the Holy Spirit.
 19. Of the Gennet.
 20. Of the Crown Royal.
 21. Of the Star.
 22. Of the Broom Flower.
 23. Of the Ship.
 24. Of S. *Michael*.
 25. Of the Holy Ghost.
 26. Of Christian Charity.
 27. Of S. *Lazarus*.
 28. Of the Virgin *Mary* in Mount *Carmel*.
 29. Of *Orleans*, or *Porcupine*.
 30. Of the Golden shield.
 31. Of the Thistle.
 32. Of *Anjou*.
 33. Of St. *Magdalen*.
 34. Of *Bretaign*, or of the *Hermine* and ears of corn.
 35. Of the Golden-Fleece.
 36. Of the Carter.
 37. Of the Bath.
 38. Of S. *Andrew*, or the Thistle.
 39. Of the Lilly, or *Navarre*.
 40. Of S. *James* of the Sword.
 41. Of S. *Julian*, of the Pear-tree, or *Aleantara*.
 42. Of the Band, or Red Scarf.
 43. Of the Dove.
 44. Of S. *Saviour* and M. *Real*.
 45. Of the Looking-glaſs.
 46. Of Jesus Christ.
 47. Of D' *Avis*.
- Of the Dragon, S. *George*, the White-Eagle,
Elephant, Seraphims, Sword-bearers, S. *Gall*. &c.

Colleges,

*Colleges, Schools, &c.**Jews.*

THE Jews have had many Colleges ; (not to speak of those mentioned in Scripture, *Naoith* and *Gibeah*, *Bethel* and *Jericho*,) since the destruction of *Jerusalem* their most famous have been *Jafne*, or *Jafne*, three Miles from *Toppa*, *Tiberias* (or *Tzephorias*) *Soran* and *Pumbedith*. Hottinger.

Perſians.

There are many *Mandrefaes* (Colleges) all over *Perſia*. D. of *Holſtein's Embaſl. Trav. into Mysc. Tartary, &c.* p. 159.

The *Perſians* in their Colleges observe this way, the Student Reads two or three lines, and the Doctor Expounds them ; then another Reads two or three more, and rises up, till the Doctor hath expounded them, and bids him sit down again. Their Books are mostly the Works of *Kadgia Nesir*, some of *Aristotle*, the *Almageſtes* of *Ptolemy* which they call *Mageſti*, some of *Euclide*, some of *Archimedes*, the *Opticks* of *Ebne Heiſter*, *Galen* (*Galenous* they call him) *Averroes* (*Abonalt*, or great Father *Hermes Trismegistus* (*Ormons.*)) Their chief Historian is *Ronze el Zapha*, who wrote a Chronology from the Creation, very Fabulously, saying, the World was Inhabited by Devils before the Creation, &c. Taver. I. 5. c. 11.

The *Perſians* call their Colleges *Medreſe*, where there are a great number of Schollars bred up at little

little Charge, out of the Legacies left to the Foundations : They allow them a Chamber without Furniture, themselves providing a Coverlet and Mattres for themselves : They have no certain Masters, but sometimes learn of one, sometime of another, seldom of the *Monderes* (Principal) who is generally the greatest Block-head of them all : But there are several others in every good Town that Teach the Sciences, to purchase Honour to themselves ; who are therefore liberal to get many Schollars, to publish the Wisdom of their *Akroos* or Doctor. *Tavern.* l. 5.

Mahometans.

There are two stately Colleges in *Fez* for Professors in Diverse Sciences. *Rosse.* Also 200 Grammar Schools.

About the Walls of their *Mosquits* are diverse Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer : They read after Sun-set ; *Mahomet's* Law and Moral Philosophy are read : To the winter Lectures large Revenues are allowed, Books and Candles. *Rosse.*

Heathens.

In *New Spain* they had Schools and Seminaries. *Idem.* and *Purchas,* &c.

Mahometans.

Near *Belgrade* the Grand Vifier hath Built a *Mertseck*, or College for Students ; I saw a Student Habited in Green, and wearing a Turbant with four Corners, which is a peculiar distinction. *Dr. Brown's Travels.*

Idem.

Idolatrous Indians.

The *Bramins* have a kind of University, in a City, which is called *Benarez*, where they make all their Exercises in Astrology, and where they have Doctors that Expound their Law, which they very strictly observe: But in regard they are so great a Number, and cannot all come to Study at that University; they are all very ignorant, and consequently very Superstitious: Those that go for the most refined Wits, being the greatest Sorcerers: *Tavernier*, I. 3. c. 3.

Tunquin.

The *Tunquines* have a very great inclination for Learning, and apply themselves to their Studies with diligence and success; for that they cannot be advanced without it to the Offices and Dignities in the Kingdom; by *Learning* I mean the Knowledge of the Laws of their Countrey, Mathematicks, Astronomy, (to which all the Orientals have a great Inclination) Musick and Poetry, Comedy and Tragedy. To obtain Nobility in your Youth by Learning, you must pass through three degrees, of the *Synde*, by close studying eight years, and a rigorous Examination; and this qualifies for the Office of a Notary, Proctor, &c. The *Doncan*, by studying Musick, Astrology and Poesy five years; The *Tans*, by spending four years more in Learning the Chinese Character to such a number of Words. The last Examination is made in the great place, within the enclosure of the Palace of *Tunquin*, which is a stately Marble structure. There the King is present, Princes and great Lords of the Court, the *Mandarins* for Learning, and all the *Tanques*; and many also from distant Provinces come to the Solemnity: Some have ascerted extravagantly

vagantly, that sometimes there are 30 or 40000 Students present at this Examination; but I can-
not learn that the number ever exceeds 3000. Eight days are spent in Examination, which is per-
formed upon nine Scaffolds, built like an Amphitheatre. The eight days being passed, they all
appear again upon the same Scaffolds, where in
the view of all the World, they who faultered in
their Examinations, are dismissed as unworthy of
any Employment; the rest are honoured with a
Vest of Violet Satin, which they presently put on,
and then take upon them the name of *Tanissies*.
Then they have given them a list of the Towns
and Villages, where they are to receive the Rents
which the King allows them, some more, some less.
To which places when they come, the Inhabitants
meet them with all sorts of Musick, and a gilded
Branquar carried by eight men; where they divert
themselves for three Months, and then return to
Court to Instruct themselves in the Affairs of the
Kingdom, and King's House, and fit themselves
for the *Dignity* of a *Mahamet*. *Tavernier's Col-
lect. of several Relat.*

Saracens.

About the year 1009, the Saracens had a famous
Academy at *Bairyn*, wherein the Sciences, espe-
cially Astrology and Physick were taught. *Harting.*

Christians.

Under *Valentinian* the Emperor, Students were
not permitted to stay after 20 years of age, lest
the Splendor and Vanities of the City should
tempt them to forsake the Service of their
Country. Five or six years time was allowed
them, there, and no more. *Antiq. of the British
Charches.*

Cardinal

Cardinal Poys Archibishop Grammer (and since them Dr. Marshal of Lincoln College in 1700,) were of Opinion, that they who are designed for the Clergy, should be Educated from their Infancy, in the Cathedrals, or with some Pious and Learned Divines; and so intred to a good Life.

I wish our Universities were not defective in that point of Education, which Ladies call Breeding, and Accomplishment; a Fault incident to all Schools of Learning; yea, *Habenus ita pueri prima rurbo Tuta*; the longer they staved there, the greater Clowns they proved. *Meth. of the Education of Young Gentlemen.*

Hulver and Schabolt Bishop's Schools, with Petty Schools, in Iceland. Dr. Heylin,

and Bishop's Schools, with Petty Schools, in Iceland. Dr. Heylin,

Premonitions of Death.

Jews.

THE most remarkable Instances of this kind among the Jews we find in sacred Scripture, first in the case of *Aaron's Death*, which is foretold to *Mosser*, *Num. 20. 24*. Next in the case of *Moses*, which was revealed by God to himself, *Num. 27. 12. 13*; and thirdly, of *Elijah's* discovered before-hand to the Prophets, both of *Bethel* and *Jericho*, *2 Kin. 3. 3, 5. &c.* I say nothing of the Communication of God, made of his secret Purposes concerning the Judgments he had decided against Offenders, as the drowning of the old World, the Destruction of Sodom, &c. the drowning of the *Egyptians*, the punishment of the *Israelites* by War, Plague, Famine, the Earth quaking following up *Corah, Dathan and Abiram*, &c. nor

lastly the Death of our blessed Saviour, presignified by Types, Prophecy, and Christ's own Doctrine.

Christians.

In the first place I will propound an Instance, relating to my self and Family ; my Wife being a sickly Person, after two Daughters, was brought to Bed of a Son, which she seemed to be pleated with it, as being a Male, and comely, and of a healthful Complexion ; to whom I offer'd this Admonition at the first Nativity of it, that it was mortal, and she would do well to remember it. The Child fell sick, we heard a knocking at the door ; my self, Wife, Maid, and some Neighbours, no Body being there, after some time the Child died.

S. Augustine, upon the Incursion of the *Vandals* into *Africa*, to a Convention of his Clergy, said, — That he had prayed to God, either to deliver his People from the Calamity, or grant them patience, or take him out of the *World*, that he might not see the Miseries of his Dioceſis ; adding, That God had granted him the last, and he presently fell sick, and died in the Siege of his own *Hippo*. *In vit. & Aug.*

Upon *Cyprian's* first Entrance into *Carthage* (the plate of his *Baptism*) it was revealed to him in a Dream or Vision, that upon that very day Twelve-month he should be consummate, which accordingly fell out ; for a little before the time pastixt, there came suddenly two Apparitors to bring him before the new Proconsul *Gaius*, by whom he was condemned, as having been a Standard-bearer of his *Sect*, and an Enerby of the Gods ; whereupon he was condemned to be beheaded, a Multitude of Christians following him, crying, *Let us die together with him.* *Flavel et Pamphilus in vit. Cyp.*

St. Augustine tells of his Mother *Menida*, that when they two together in their Chamber at *Rome*, near

near to the Banks of Tiber, had very sweetly discoursed together of the Joys of Heaven, and the Vanity of this World; she made answer, My Son, as to me, I am delighted with nothing here; why I should stay, and what I have to do here any longer, I know not; my hope of this World being gone. There was one thing, for which I desired to continue here for some time, that I might see thee a Catholick Christian before I died; God hath bestowed this upon me and more, viz. To see thee his Servant, and to see thee despise Earthly Felicity, what make I here? Within five days after this she fell ill of a Feaver, of which she died on the ninth day, aged 56 Years, when *Augustine* was 36. *Lib. Conf.* 9. c. 10.

The same *Augustine* (in his Epistles) saith, That on that very day whereon *Jerome* died, he was in his Study, and got Pen, Ink and Paper, to write something of the Glory of Heaven to *Jerome*; suddenly he saw a Light breaking into his Study, and a sweet smell that came unto him, and this Voice he thought he heard, O *Augustine*, what dost thou! Dost think to put the Sea into a little Vessel? When the Heavens shall cease from their continual motion, then shalt thou be able to understand what the Glory of Heaven is, and not before; except thou come to feel it, as now I do.

Amwaldus gives us this well-attested relation of *Lewis* of *Bourbon*, that a little before his Journey from *Dreux*; he dream'd that he had fought three successful Battles, wherein his three great Enemies were slain, but at last he himself mortally wounded; the Event was remarkable; for the Marshal of St. *Andree* was killed at *Dreux*, the Duke of *Guise* at *Orlance*, the Constable of *Mornancy* at St. *Denis*, a Triumvirate, which had sworn the ruin of those of the Religion, and the destruction of that Prince; at last he himself was slain at *Basack*. *Flavel, Exposition.* p. 254.

Dr. Sterne (in his *Dissert. de mort.*, p. 153) faith of Mr. Usher of Ireland, a Man of great Integrity, dead to others by his merits, and his Kinman in Blood; that being asleep about four of the Clock the day before he died; a Matron, who died a little before, and whilst living was dear to Mr. Usher, appeared to him, and invited him to sup with her next night, he at first denied her, but upon her importunity at last consented, and that very Night he died. *Idem.*

L. Ch. J. Hales had some secret presages of his Death, saying, That if he did not die such a day, he should live a Month longer; and he died that very day Month. *Dr. Burnet in his Life.*

The Lady Ware's Chaplain (Mother-in-Law to the late Earl of Rochester) dreamt that such a day he should die; but having almost forgot it till the Evening before Supper, there being thirteen at Table, according to a fond conceit, that one of these must soon die; one of the young Ladies pointed to him as the Person: he rememb'ring his Dream, fell into some disorder, saying, He was confident he was to die before Morning. It was Saturday-night, and he was to preach next day; he went to his Chamber in perfect health, sat up late, prepared his Sermon-notes, and next Morning was found dead. *Life of the Earl of Rochester,*

Heathens.

Suetonius (in the Life of Julius Caesar) tells us, that the night before he was slain, he had divers Premonitions thereof, for that night all the Doors and Windows of his Chamber flew open; his Wife also dream'd that Caesar was slain, and that she had him in her Arms. The next day he was slain in Pompey's Court, having received 23 wounds in his Body.

Socrates told Crito his familiar Friend, that three days afterwards he should die; for he saw in his sleep a very beautiful Woman, who called him by Name, and uttered such a Verie of Horres; *Terrasse Psychia Tempestem lata vocibus*, &c. The third pleasant Storm shall place them at Delphos; (where Apollo's Oracle was) and accordingly Plato saith it came to pass.

Charms, Incantations, Amulets

Spells

THE only Spells the ancient Jew used were
vaine Instruction or Persuasion were so spited
and Executed, that they might not be propagated
by a propagation of them to common and vaine
things; such were the Name *Azazel* (Transferring
the Blood of the Patald Lamb sprinkled
on the Side-posts, and the upper Door-posts
of their Housies, Exod. 12. 7. the presence of the Ark,
Josh. 6. 4. &c.

But in Proces of Time, the Religion it self be-
ing corrupted, and the People depraved in their
Lives and Manners, the Superstition of their In-
idel-Neighbours crept in; and the Rabbies grew
extremely phantaftical about the Literal part of
Scripture, and seem to have fallen into a very dotage
about the mysteries of Words and Phrases, as is
obvious to any one that shall read their Writings,
or acquaint himself with the Lives and Practices
of the Modern Jews.

Christians.

The first things that we meet with like Charms or Amulets amongst the Christians, were the name of Jesus, *Acts 19. 13.* the sign of the Croſs, the Relicks of the Saints; afterwards they have been multiplied exceedingly: Some parcels of Scripture, especially St John's Golpel; *the name of the Father, Son, and Holy Ghost;* Conſecrated Water, Salt, Bells, Roſes, Swords, *agnus Dei,* &c. have been added.

The Jews use the *Zizith* for an Amulet againſt Sorceries, and Preſerver from Dangers; ſome ſuperstitious Christian Women in Hierome's time wore *Parvula Evangelia*, or ſhort Sentences of the Golpel to the ſame purpose; and the Papists at this day permit the wearing about their Necks the beginning of *S. John's Gospel.* Dr. Addiſon.

Modern Heathens.

In *Monemorapa* they puniſh nothing more ſeverely than Witchcraft, Adultery, and Theft; uſing no Prifons, but puniſhing delinquents, as ſoon as apprehended. Dr. Heylin.

The *Laplanders* deal much in Magic and Witchcraft, and Winds to Saylers, that navigate those Seas. S. Clark.

The *Livonians*, *Greenlanders* and *Tartars*, are much addiicted to Sorcery.

The *Chinese* alſo, and Inhabitants of *Guinea*; ſome of the moſt ignorant and vulgar *Chinese* invoke the Devil, and uſe Incantations.

So do the *Mexicans*; and Natives of *America*.

Many in *Guinea* and the *East-Indies* wear Rings (made by the *Fetifero* for Gods) next their Bodies for Preſervatives. *View of the Engl. Acquis. in Guinea, &c.* Roſſe faith, they put into these Rings

Rings Wheat, Water, and Oyl, for their God to feed upon.

In *Gilolo* and *Ambius*, their Daemon (*Nrō*) often appears to them in the shape of a Man, giving out his Oracle; whom they bring to a Conference with the sound of a Tabor, &c.

Apparitions, Obsessions.

Jews.

DR. Stern alledges several Instances of Scripture, e.g. *Samuel* appearing unto *Saul*, and the Conference betwixt them; (tho' the most Judicious Divines are of opinion, that it was not *Samuel*, but *Satan* in *Samuel's* likeness, that appeared.) As also the Letters sent to *Jeheram* by *Elijah*, after *Elijah's* Translation into Heaven, 2 Chron. 21. 12. Compared with 2 Kings 3. 11. Dr. Stern, *Differ. de Mori.*

Christian.

The *Abissini* are of opinion, that now there are no Witches or Magicians in the World. *Ludolph.* *Moses* and *Elias* appeared together, and had Conference with our Saviour upon the Mount, *Matt.* 17. 3. Nor is there any reason to question the reality of the Apparition, or think it to be any more than a Phantasm, but very *Moses* and *Elias* themselves, for they came to be Witnesses, &c. *Flav. Petrumacto.*

Augustine relates a memorable Story which fell out at *Milan*, where a certain Citizen being Dead, there came a Creditor, to whom he had been indebted

debted, and unjustly denknded the Money of his Son; the Son knew the Debt was satisfied by the Father, but having no acquittance to shew, his Father appeared to him in his Sleep, and shew'd him where the Acquittance lay. *Aug. in lib. de curâ pro mortuis agendâ. in lib. vñ hoc p[ro]posito.*
Marsilius Ficinus having made a solemn Vow with *Michael Mercator* (after they had been prettily warmly Disputing of the Immortality of the Soul out of the Principles of their Master *Plato*) that whether of them two Died first, should appear to his Friend, and give him certain Information of that Truth; *Ficinus* died quickly after ~~but~~ *sp[ec]iall* being early in the Morning very intent to his Studies, heard a Horse Riding by withall Speed, and observed that he stopt at his Window; and therewith heard the Voice of his Friend *Ficinus*, crying out a loud. *O Michael, Michael, vera, vera sunt illa, sis et cetera.* On *Michael*, *Michael*, those things are truly Whereupon he suddenly opened his Window, and espying *Marsilius* upon a white Steed, called after him; but he vanished out of his sight; he sent therefore presently to *Horens*, to know how *Marsilius* did, and understood that he Died about that hour he staled at his Window. Flavel *out of Dr. More, who cites it out of Baronius.* *whether his garish glasse* & *red* *and* *white*

Much to the same purpose is that so famous and well-attested Story of the Apparition of Major George Sydenham, to Capt. *William Dyke*, both of *Somersetshire*, attested by the worthy and learned *Dr. Thos. Dyke*, and by *Mr. Douce*, to whom both the Major and Captain were intimately known. The summe is this. The Major and Captain had many Disputes about the being of a God, and the immortallty of the Soul, in which points they could never be resolved tho they much sought for and desired it, and therefore it was at last fully agreed betwixt them, that he that died first, should the Third night after his funeral, come betwixt the hours of 12 and 1, to the little house in the

Garden adjoining to Major Sydenham's house at *Dalverton* in *Somersetshire*. The Major died first. The Captain was absent at the time and place appointed for his Major, but no appearance. About six weeks after the Captain and Dr. Dyke went to *Eaton*, and lay again in the same Inn, but not the same Chamber as before, at *Dalverton*. The morning before they went thence, the Captain staid longer than was usual, in his Chamber, and at length came into the Doctor's Chamber, but in a Village and Fornit much differing from himself; with his Hair and Eyes staring, and his whole Body shaking and trembling; whereas the Doctor wondering, demanded the cause. The Captain answered, "I have seen my Major, if ever I saw him in my Life, I saw him but now: This morning (said he) after it was light, some one came to my bed-side, and suddenly drawing back the curtains, calls Cap, Cap, (the term of familiarity used by the Major to the Captain) to whom I replied, what, my Major! To which he return'd, I could not come at the time appointed, but I am now come to tell you, that there is a God, and a very just and Terrible one, and if you do not turn over a new leaf you'll find it so. The Captain eat little, and seemed to have these words sounding in his Ears frequently, during the remainder of his Life; and often related it, but with trepidation and horror. *Flavel ex Sadducismo Triumphato*, 2d part, p. 183.

Modern Heathens. Ceilan.

The *Cingulæz* in *Ceilan* confess, That their Country is so full of Devils and evil spirits, that unless they should adore them, they would be destroyed by them. *Capt. Knox*.

I my self (saith my Author) have often heard the Devil with an audible voice in the night, very shrill, almost like the barking of a Dog: The

very

very dogs trembling and shaking, when they hear it. The voice is suddenly gone, and heard in another place. The people use to answer at such times, *Beef-eating Slave be gone : Be Damned ; cut off his Nose : Beat him a pieces. Idem.*

1. Signs of being Possess'd with them; are,

1. Running mad into the woods.
2. Screeching, roaring,
3. Being speechless,
4. Shaking and Quaking,
5. Dancing, Talking idle,
6. Treading on the fire and not being burnt.
2. Causes (as they think) of it are,

 1. Breach of promise made to the Devil.
 2. Eating some fruit or Betel-leaves dedicated to the Devil. Which dedication was only (or mostly) to prevent stealing or giving. *C. Knox.*

Guinea, &c.

In *Guinea* and the *E. Indies* (they say) the Devil appears sometimes like a black dog; and sometimes answers without any visible appearance. *View of the Engl. Acquis. in Guinea and the E. Indies; and Mandellio's Trav. p. 214.*

Japan.

In *Japan* in the *Fotigne* at *Tenchday*, if *Fame* speak truth, *Satan* oftentimes made an Apparition. *Sr. Tho. Herbert.*

Amboyna.

In *Amboyna* they assemble 20 or 30 together to consult with the Devil, whom they call *Niso*; and who appears often to them in the shape of an ordinary person, and pronounces his Oracles. *Mandellio.*

Oracles,

Oracles, Soothsaying, Divination, Prophecying.

Ancient Jews.

There were four several ways, by which the Divine Will was made known to the Ancient Jews and their Neighbours,

1. *By Dreams* as in the Case of *Abimeleck Gen. 20. 3, 6.* of *Laban, Gen. 31. 24.* of *Jacob, Gen. 31. 10, &c.* of *Joseph, Gen. 37. 5.* the Butler and Baker in prison, *Pharaoh, the man in Gideon's host, Solomon, Daniel, Nebuchadnezzar, &c.*

2. *By Vision*, where the man was rapt into an Ecstasy, his spirit suspended from all sensible communication with the body, and entertained with supernatural light; as in the case of the prophets, &c.

3. *By Urim and Thummim*, an Oracle, resulting from the letters engraven upon the H. Priest's Pectoral, to which the Jews in all important Doubts resolved.

4. *By Thunder and a voice from Heaven.*
Author of the lively Oracles, &c.

Images made to the stars (according to the Chaldeans) had a faculty of foretelling future things; — which is an exact description of the *Sorcerers, or Talismans* so much in request among the *Heathens* (such as the *Palladium of Troy;*) they are by the *Jews* called *Demons, Beings, and* are much of the same nature with the *Teraphims*.

Ancient Christians.

Amongst the *Christians*, tho' God hath sometimes revealed his will by Dreams, as to *Joseph* in the case of the Blessed Virgin and the Child *Jesus* (and afterwards, tho' no Christian, to the wife of *Pilate*) and in aftertimes to some of the Fathers and Primitive Christians, (as *S. Cyprian*, if he be not too fanciful, had many of them;) and sometimes by vision, as in the instance of *S. Paul*, &c. sometimes too by a voice from Heaven; yet the only ordinary way they expected a resolution of their doubts from, was the Sacred Scriptures, as a sure rule and word of Prophecy. 2. *Pat.* 1. 19. 17.

Ancient Heathens.

That *Oracles* were in great request among the old *Pagans*, is notorious, as well as *Divination* and *Prediction*. Concerning all which observe,

1. *Of Oracles.* That they were not only given to those that made inquiry, and propounded a Question. The answer was made by the Priest of the place, who lay hid in some Cavity, and upon pretence of inspiration, with some odd *preludium* of noise or tone, with respect to their own humours, or the will of their Prince, they made their answers; not without much ambiguity and imposture. The most antient were that of *Jupiter Hammon* in *Liberia*, and of *Dedona* in *Ortaea*: Afterwards we read of the Oracle of *Pythia* and *Delphos*, as the most Eminent; The *Proprietas*, that of *Amphiareus*, the *Branchide* in *Milegia*, and the *Sabaeum* in *Phocis*, &c. They were much Enriched with Presents.

2. *Of Divination*, that there were several Kinds thereof, as inspection into the Intrals of Beasts; observation made upon the feeding of Birds,

Birds, and the Flight of the Fowls in the Air, &c.
3. Prediction sometimes by Priests, sometimes by Sibylls.

They account mad Men as Oracles and Saints, whose Souls are in Heaven, talking with God; and if such strike or rob them, they take it in good part, saying, They shall have good Luck after it. They erect stately Monuments over their Graves, as at Aleppo, over the Grave of one Sheb *Mahomed*, who being mad, went always naked, where to this day are Lamps burning day and night, and many *Dervishes* there maintained, to look to his Sepulchre, and to receive the offerings of such as come every week out of Aleppo. Purchas.

The same account they make of one Sheb *Mahamed*, a mad Man, yet living in Aleppo, going naked with a Spit on his Shoulder. Iacob.

By the Law of *Mahomet* Sooth-sayers are imprisoned, and yet in Persia are many of that Profession. Roffeysie Ramly the gunnary.

Perſians.

The *Perſians* are very inquisitive after the time to come, consulting the Astrologers like Oracles, the King hath always two or three by him, to tell him the good and bad hour. There is an Almanack (called *Tachne*) sold every year in Persia, containing the longitudes and Latitudes of the Planets, the Conjunctions and Oppositions, &c. is full of Predictions about Wars, Sicknes, &c. directs when to put on new Cloathes, to let Blood, Purge, Travel, &c. to which they give great credit. Others to know the success of their Affairs, go to a *Moulab*, who opens the *Alcoran*, and tells them the issue of the business, muttering over some strange Words; as one told a Gardiner, He should get by an Ox, which he was to buy;

but quite contrary, the Ox died on his Hands within three days. They use a sort of Divination, called *Rambe*, by even or odd, the Masters whereof, called *Ramals*, keep Shops on purpose to delude the People. They have also Interpreters of Dreams. *Tavernier*, l. 5. c. 14.

New-England.

We have been advised by some Credible Christians, yet alive, That a Malefactor accused of Witchcraft as well as Murder, and Executed in this place (*Boston*) more than 40 Years ago, did then give notice of— An Horrible Plot against the Country by Witchcraft, and a foundation of Witchcraft then laid; which if it were not reasonably discovered, would probably blow up all the Churches in the Country, and we have now with horror seen the discovery of such a Witchcraft; an Army of Devils broke in upon the place, &c. *Cotton Mather's Wonders of the invisible World.*

Mexicans.

Cortez (the Spaniard) drawing near to *Mexico*, *Marcus* (the Emperor) scared, saying, These are the People, which our Gods said, should come and inherit this Land. He went to his Oratory, and there shut up himself alone, abiding eight days in Prayer and Fasting, with Sacrifices of many Men, to diswage the fury of his offended Deities. The Devil bids him not to fear, and that he should continue those bloody Rites, affirmyng him, That he should have the Gods *Pizipines* and *Tescatlapan* to preserve him; saying, That *Quetzalcoatl* permitted the destruction at *Cholula*, for want of that bloody Sacrifice. *Purchas*.

Modern Heathens.

The Chingulaes, in case of Sicknes, to know what God or Devil is the Author, hang an instrument (like a pair of Sizers) used to cut Betel-nuts upon a Bow-string ; and holding the Bow at both ends, repeat over the names of the Gods and Devils ; and when the name of him that afflicted them is mentioned, the Iron on the String swings.

Capt. Knox.

In *Guinea* and the *East-Indies*, when the King sacrificeth, the *Fetisso* comes to a Tree, and in a heap of Ashes there provided, sticks the branch of a Tree, and drinking out of a Basin, spouts it upon the Branch, and then dawbs his Face with the Ashes : after which, the Devil out of the Tree gives answer to the King's Questions. *View of the Engl. Acquis. in Guinea, and the East-Indies.*

They have in *Guinea* certain Trees in great Veneration, and consult with them, as with Oracles. *Rosse.*

In *Angola* and *Congo* they are much addicted to Divination by Birds. *Rosse.*

In *Jucatan* they caused Boys in hollow Images to answer the Peoples Petitions, as if God had spoke to them. *Idem.*

The Priests in *South-America* learn Physick and Magick, when young, being shut up two Years in Woods ; all which time they keepe their Cells, see no Women, nor eat Flesh ; they are taught by their Masters in the Night. *Idem.*

Some *West Indians* at this day, by fuming their Heads over the smoak of Tobacco, will fall into a Trance for four or five Hours, and fore-see what Ships are making to their Ports, tho' several days off, and report where the Vessels then are, when they awake. *Pacquet broke open.* Vol. 2.

In *Gilolo* and *Amboina*, they bring their Daemon (or Nito) to conference with a Tabor, VVax-

Candles, and words of Conjurition; he appears to them in the shape of a Man, all their actions are preceded, by consulting the Devil. *Ibid.*

Rewards and Punishments future, according to the Jews.

Jews.

I Need not here declare what the Sentiments of the ancient *Jews* before our Saviour's time were: it shall suffice to tell what their Opinion is in the present Age, as Dr. *Addison* hath informed us in his *Present State of the Jews in Barbary*.

1. They say, that all Souls were created together, and placed in a certain Region, whence the several Bodies in their proper times are furnished, as they are ready to receive them; and if the Souls offend in this State, they are sent into infirm Bodies for a Punishment; and this Pre-existence they found on *Eccles. 4. 3.*

2. Souls are conjoined with Bodies, which is an Imprisonment, like Birds in Cages.

3. Afterwards they are separated from the Body to a Temporal State of Happiness or Unhappiness, wherein they continue till the final Sentence.

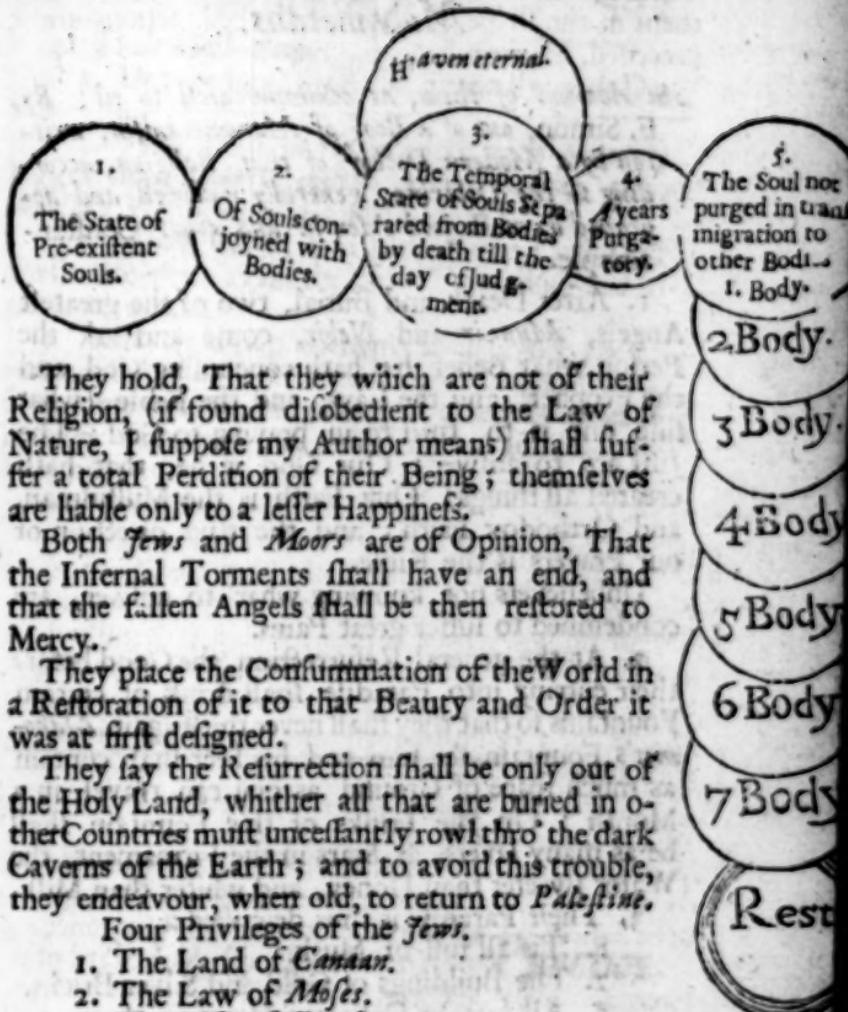
4. At last, they are disposed of into a State of Eternal Duration; yet,

5. They hold a Purgatory to be in Hell, from whence they can never be delivered, but by the virtue of the *Kaddish*, a Prayer repeated once a day, for the space of a year by some surviving Relation.

6. They generally hold, that none stays there above a Twelve-month.

7. If any one's Sins are too great or many to be purged, the Soul by Transmigration is to finish its Penance in another Body, and so on in a Third,—Fourth,—Fifth,—Sixth,— till it come to a Seventh, where it finds rest.

They



They hold, That they which are not of their Religion, (if found disobedient to the Law of Nature, I suppose my Author means) shall suffer a total Perdition of their Being; themselves are liable only to a lesser Happiness.

Both *Jews* and *Moors* are of Opinion, That the Infernal Torments shall have an end, and that the fallen Angels shall be then restored to Mercy.

They place the Consummation of the World in a Restoration of it to that Beauty and Order it was at first designed.

They say the Resurrection shall be only out of the Holy Land, whither all that are buried in other Countries must unceasantly roowl thro' the dark Caverns of the Earth; and to avoid this trouble, they endeavour, when old, to return to *Palestine*.

Four Privileges of the *Jews*.

1. The Land of *Canaan*.
2. The Law of *Moses*.
3. The Gift of Prophecy.
4. And the Resurrection.

Mahometans.

An Account of them, as communicated to us: By F. Simon, out of a Book of Mahometanism, written by a Modern Doctor of that Religion, according to the Doctrine, generally received and approved by most good Men in and about Constantinople.

1. After Death and Burial, two of the greatest Angels, *Munzir* and *Nekir*, come and ask the Person what Belief he hath concerning God, and the Prophet, and the Law, and the Kible (what side one is to turn to in praying to God: The Just are to answer: Our God is he, that hath created all things: Our Faith is the Mussulman, and Orthodox Faith; and the true direction of our Prayers is the Kible.

Unbelievers not knowing what to answer, are condemned to suffer great Pains.

2. At the general Resurrection, the Good before their entring into Paradise shall drink of certain Fountains, so that they shall never thirst again. *Mahomet's* Fountain for him and his Sect shall contain as much space of Ground as one can travel in a Month: On the brinks of this Fountaine shall be as many lavers, as Stars in the Firmament, the Water sweeter than Honey, and whiter than Milk.

3. Their Paradise is thus described:

1. Tis all full of Musk.
2. The Buildings of Gold and Silver Bricks.
3. All sorts of Delicious Meats are there.
4. Their Cloaths never wear out.
5. What any one desires, comes ready dress'd to their Hand.
6. None subject there to sleep, or other Necessities of the Body.
7. Divine and Celestial Women and Virgins, free from all Incommodities.
8. They who once enter, never come out again.
4. Their

4. Their Hell—thus.

1. Unbelievers shall be Eternally with Devils.

2. They shall be Tormented with Serpents bigger than *Camels*, and *Scorpions* bigger than *Mules*: With Fire also, and scalding water.

3. When burnt, and turn'd to a Coal, God shall raise them again for fresh Torments; and so never to end.

5. Believers dying without Repentance are to be disposed of by God, according to his good pleasure, some of them are pardon'd, others to expiate by their sufferings, till released, and admitted to Paradise.

Q q 3

*Purcbas

The History of all Religions

Mahomet's Paradise

A River of Water.
Honey.
Wine.
Milk.



Fruits Delicious.

Dgennet Zlar.
i.e. Virgins of Paradise,
with black Eyes,
white Bodies, al-
ways young
never exceeding
15 red
Cheeks

Araf. i.e.
A Place for them who have
done neither good nor evil.

Young Boyes to attend,
with Vials of Liquors,
Fruits, and Fowles
Cloaths of Green,
or Scarlet, Silk
and Gold

The 6th. Gate
they that fear
paradise.

thro' which
shall enter

Zacon.
a Tree of
whose fru-
they eat,
which shal
burn in
their Bel-
lies like
fire.

Chains of
fire.

Selzabout, a River of which
when they have drunk, after their
sins are consumed, they go to Heaven.

A Well of
scalding wa-
ter of which
they drink.



Gate of Hell. □ 2 Gate.

* Purchas tells out of Bellomies, That there is in Paradise, a Tree which shadows it all over, and spreads her Boughs upon the Walls, the Leaves of pure Gold and Silver, the Name of God and Mo-
hamet writ on each Leaf.

That if one of those Virgins of Paradise should come forth at Midnight, she would enlighten the World as much as the Sun : If she should spit into the Sea, all the Water would become sweet.

That Gabriel keeps the Keys of Paradise 70000 in Number, each 7000 Miles long.

That there is a Table of Adamant 700000 days Journey long and broad, with Seats of Gold and Silver about it, to Feast on.

Ancient Heathens.

Socrates held, That the Souls of Men were Divine, and had two ways to go, when separated from the Body ; the wicked Excluded from the Communion of the Gods; the Good and Chaste went again to the Gods, from whence they came.
Cic. 1. Tusc. & de Acad.

Heathens Ancient, Greeks, Romans.

1. For Punishment, They assigned a place called *Tartarus*; concerning which, consider,

1. Its Name. *Tartarus, quia Multa ibi ταράχαι* five perturbationes. *Nat. Com. l. 3. Erebus, ab עַךְ Tenebra.*

2. Its Antiquity. Most Antient, Coetaneous with the Night, and the confused matter of the World. *Aristoph. in Avibus.*

3. Its Situation, viz. As far distant from the Earth, as Earth from Heaven. *τόσον εἰςθ' ὑπὸ γῆς, ὡς οὐ διαφέρεις απὸ γαίης.* *Hesiod.* A piece of Iron would be ten days in falling to it.

4. Its Description.

1. Walls of Brass, a Gate of Iron, with many Bars.

2. Rivers, four in Number; which *Styx* runs round Hell nine times. (*Dicit. qu. sive Q., Odiosus.*)

Styx, Acheron, Phlegethon, Cocytus.

3. Officers of several kinds.

1. The God, *Plutus*.

2. The Judges, three, *Aiacus, Minos, Rhadamanthus.*

3. The Ferriman, *Charon*.

4. The Porter, *Cerberus*.

5. The Destinies, *Parcae, Clotho, Lachesis, Atropos.*

6. The Furies, *Eumenides*.

4. Punishments, various, tolling a Stone up a Hill, drawing Water with a Sieve, &c.

2. For reward of Vertue, They assign'd a place in the Elysian Fields, or among the Stars, or in the Retirements of Heaven among the Gods.

Many of those, who suspected their Souls to be Eternal, as if they were to pass straight to Heaven, laid violent hands on themselves, as *Cleanthes* and *Chrysippus*, *Zeno* and *Empedocles*: Of the Romans, *Cato Uticensis*, who taking it ill, that *Pompey* was vanquish'd by *Caesar*, stabbed himself with his own Sword, having first read *Plato's Phaedon* concerning the Souls immortality. *Textor ex Lactant.*

Modern

CAMPUS ELYSI.

Lethe Fluvius, de quo bibebant anime
ante discessum, viz. Metempsychoſin,
Huc ad omnimodam voluptatem transſerebantur animæ post
Purgationem in Tartaro.

Tartarus.

Ixion.	Sisyphus.	Tantalus.
Orcus.	Aello.	Ocypte.
Nomia.	Harpia.	Celene.
Erebus.	Pluto.	Morpheus.
Dicē.	Judicis.	Nox.
Minos.	Proserpina.	Parca.
Rhadamanthus.	Dira.	Atropos.
Faons.	Examenides.	Lachesis.
Alejo.	Megrez.	Chimera.
	Tiphone.	

Cerberus**Cocytus****Phlegethon****Styx.****Acheron****Charon.****Mors**

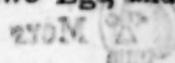
Modern Heathens.

The *Persees* believe the *Metempsychosis*, or passage of Souls into Beasts ; e.g. the Souls of Drunkards or Epicures, into Swine ; the Lustful and Incestuous into Goats and Dogs ; the Dissemblers into Apes, Crocodiles and Foxes ; the Lazy into Bears ; the Wrathful into Tygers ; the Proud into Lions ; the Blood-thirsty into Wolves, Ounces, and Snakes ; the Perjured into Toads, &c. But the Souls of Good Men, Abstemious, Pitiful and Courteous, into Kine, Buffaloes, Sheep, Storks, Doves, Turtles, &c.

Touching the last Judgment, they hold it shall be more dreadful than the other ; the Moon will look as Red as Blood ; the Sun will shed his light like purling Brimstone ; after which will follow an universal flashing with Fire, and loud Thunders ; then a flaming Redness will over-spread the Heavens, and the four Elements shall maintain a dreadful Fight, so long and so fiercely one against another, that at last all will be resolved into a dreadful confusion ; the Souls of such as were good Men, *Ruddery* (one of their Prophets) is to transport into Heaven ; the wicked must Perish ; but the Bodies of both rise no more ; being too incredulous of the Resurrection. Sir. Tho. *Herbert's Travels into Persia*.

Siam.

In *Siam* they believe that the Good are rewarded, and Wicked punished : That the World shall stand 8000 years, and then be burn'd to Ashes, whence shall come forth two Eggs, and out of them



them one Man and one Woman, who shall replenish the Earth again. *Rosse.*

Pegu.

In *Pegu* they believe Transanimation, that some Souls shall live in Carnal Pleasure after Death, some in Torment, some Annihilated: Also multitudes of Worlds succeeding each other; that this World hath been Govern'd by Four Gods already, who are gone; the fifth not yet come, after whose Death the World shall be burn'd, *Idem.*

Magor.

They also hold Transanimation of Souls. *Idem.*
As do also the *Tartars in Cathay.*

Cambaya.

Here also they are so Superstitiously *Pythagoreans*, that some of their Religious Orders are afraid to Kill a Gnat or Worm. *Idem.*

They will not drink their Water cold, lest they should slay the Soul of the Water, which they think is quicken'd by boylng. *Idem.*

They are afraid to tread upon Ants, and will eat no Eggs, lest there should be Blood in them.

Ma-

Malabar.

These People also are *Pythagoreans*, and hold, not only the Immortality and Transanimaition of the Souls of Men and Beasts, but a kind of Divinity in Elephants, Kine, &c. *Idem.*

Japan.

In *Japan* they believe diverse Paradises, to which every peculiar God carrieth his own Worshippers; to obtain which, many drown themselves, some cut their own Throats, or break their Necks; some in narrow Holes receive breath only by a Cane, and so continue Fasting and Praying, till they die. *Idem.*

They have a Feast, in which they burn a multitude of Candles at their Doors, and walk all night up and down the streets to meet the Souls of their Friends lately departed, before whom they set Meat and Drink, and invite them to their Houses, that in their three years Journey to Paradise, they may not faint for want of Provision. *Idem.*

Some say, they hold a Transmigration, as do also the *Chinese*, &c.

In *Canada* (in *America*) they believe, that their Souls shall ascend into the Stars, and go down with them into a Paradise of Pleasure. *Rosse.*

Christians.

Christians of St. John.

They believe there is no other future World, but where Angels and Devils, the Souls of Good and Bad reside. That in that World are Cities, Houses and Churches; and that the Evil Spirits have also Churches, where they Pray, (Singing and Rejoycing upon Instruments, and Feasting as in this World.) That when any one lies at the point of Death, 360 Demons come and carry his Soul to a place full of Serpents, Dogs, Lions, Tigers and Devils. The Soul of a wicked Man is torn in pieces; of a just Man, creeps under the Bellies of these Beasts, into the Presence of God, who sits in the seat of Majesty to Judg the World. That there are Angels also, that weigh the Souls of Men in a Ballance, who being thought worthy, are admitted immediately into Glory. M. Tavernier l. 2. c. 8. p. 92.

Gaurs.

The Priests of the *Gaurs* have several Books full of small Pictures in Water-colours- ill done, representing how the several sins of Men shall be Punished in Hell, especially *Sodomy*, which they abominate. *Idem.* l. 4. c. 8.

If any of them fall sick, they hire poor People to go and find out Adders, Serpents, Lizards, Toads, Frogs, Crey-fish, Rats, Mice, and above all Cats, and Kill them, which they reckon in the number of those good Works, that Comfort the Souls of the Deceased, believing that the Devil makes use of these Creatures to Torment the Damned. *Ibid.*

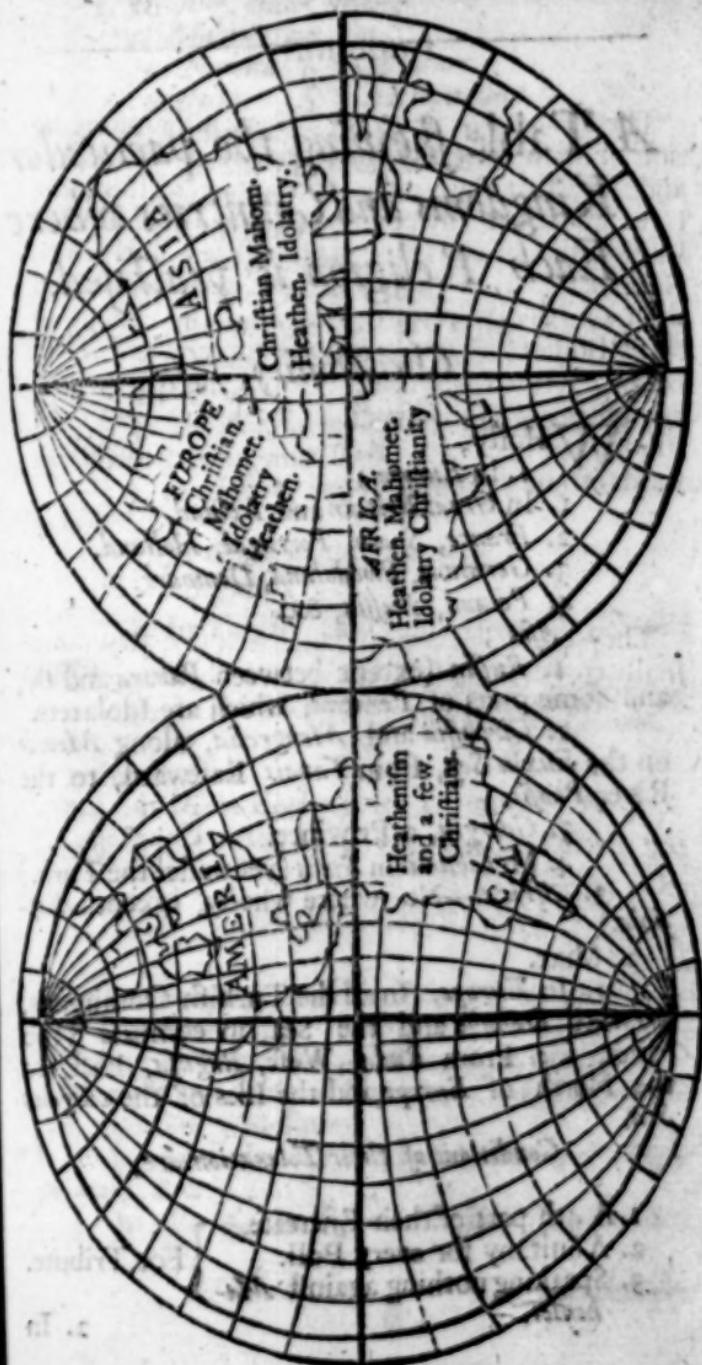
Tunquin.

The Tunquinese generally believe a Transmigration of Souls, especially the followers of Chacabout; and say, that they who endeavour to fulfil the Law, but fail in any point, shall wander in diverse Bodies for 3000 years, before they enter into Happiness; that they who have perfectly obeyed the Law, shall be rewarded without any change of their Bodies; that Chacabout himself had been Born ten times before he enjoyed the Bliss which he possessed; not having in his first Youth been Illuminated with that Knowledg which he afterwards attained. *Tavernier's Collect.*

Bramins.

They believe Heaven and Hell, but say, that none shall enter before the Universal Judgment.—But they believe also the Metempsychosis.

Here follows a Geographical Map, shewing in what part of the World each Religion is practised.



*A Table shewing the particular
Kingdoms and Countries where
Each Religion is practised.*

Christianity.

1. *Wholly,*

1. In *Europe*;

1. In *Great Britain and Ireland*.

2. *France, Spain, Portugal, Holland*.

3. *Germany, Swedeland, Denmark*.

4. *Poland, Russia, &c.*

2. *Asia*;

1. *Russia* (except between *Pahora* and *Ob*,
and some parts of *Persavia*, which are Idolaters).

2. *Circassia* and *Mengrelia*, along *Metius*
on the *Euxin Sea*, from *Tanais* Eastward, to the
River Phasis.

3. *Georgia*, a Province.

4. *M. Libanus* in *Syria* (yet under the Turk.)

3. *Africa*.—No where wholly, except *Abis-
inia*.)

2. *Mixt.*

1. In *Europe*. In all the Turkish Dominions,
betwixt *Danube* and the *Sea*, in compass 2500
Miles, i. e. From *Buda*, West, *Ragusa*, East, to
the North of *Europe*, and the Isles of the *Aigae
Sea*.

Conditions of their Toleration are,

1. A 4th part of their Encrease.

2. A Sultany for every Poll.

3. Speaking nothing against *Mahomet*.

} For Tribute.

2. In

2. In Asia, mixt with,

1. Mahometans; in,

1. *Naxaria.* { Armenia.

2. *Syria.* { Mesopotamia.

2. Idolaters,

1. In the South of India.

1. *Contau.*

2. *Cranganor.*

3. *Choramandel.*

2. In the Philippin Isles.

3. *Ormus, the Bay of Persia.*

4. *Ceilan. Japonia.*

3. In Africa.

1. In *Abassia*, a Countrey as big as Germany, France, Spain, and Italy.

2. in *Egypt*, about 50000, with Mahometans.

3. In *Congo*, { with Idolaters.
Angala. }

4. In *Tangier*, and *Septa* (near the Straits)

a few.

5. In the Isles of { Madera. { Cape de Verde;
Canaries. } S. Thomas.

4. In America.

1. *New-England.*

2. *Virginia, &c.*

Mahometism.

1. In Europe. In all the Region betwixt Tanais and Boristhenes, along *Moris* and the *Euxine Sea*; tho with a Toleration of Christians, viz. In *Constantinople* 20 Christian Churches. In *Theffalonica* 30, and but 3 Mosques.

2. In Asia. In *Naxaria, Syria, Armenia, Mesopotamia, &c.*

3. In Africa. In *Egypt, Abassia, Tangier, &c.*

Hastenism.

R. 1

*Heathenism.*1. In *Erope*. In *Lapland*, viz.1. *Lappia*,2. *Scrifinia*.3. *Biarmia*.4. *Corelia*.5. North of *Finnmark*.2. *Asia*. Part of *Russia*, between *Pechora* and *Ob*.
The *East-Indies*.3. *Africa*. *Congo* and *Angala*.4. *America*. Almost wholly.1. *Christians*2. *Mahometans*3. *Idolaters*.

} a sixth part

} a fifth part

} 2 thirds, or near it

} of

} the

} earth

Or thus,

Divide the World into 30 Parts.

The *Christians* have 5*Mahometans* 6*Idolaters*. 19*Christians* are to *Heathens*, but as one to six.*Brierw. Enq.**Lutheranism*, In *Germany*, *Denmark*, *Swedeland*, *Britain*, *Poland*, *Hungary* in part, &c.*Calvinism*, In *Geneva*, *Bern*, *Zurich*, *Basil*, *Schaffawsen*, *Glaris* and *Spenzel*, and the *Upper Palatinate* in part, *Poland*, *Britain*, *France* and *Hungary* in part, &c.*Papery*, In *Italy*, *Spain*, *Portugal*, *Flanders*, *France*, *Poland*, *Hungary*, in part, &c.*Greek Religion*, In *Bulgaria*, *Greece*, *Dacia*, *Selavonia*, part of *Poland*, all the Isles of the *Adriatic*, *Ionian*, and *Aegean Seas*, all *Asia Minor*, (except *Cilicia* and *Istaurus*) and the Countries lying about the *Euxine Sea* and *Palus Maeotis*.*Muscovites*, In *Russia*, &c.*Abassines*, In *Ethiopia Superior*.

Cir-

Circassians, In *Tartaria Deserta*, viz. from the *Cimerian Bosphorus*, and the Fens of *Maois* towards the East Shores of the *Euxine Sea*, for the space of 500 miles, and reaching 200 miles North.

Mengrelians, in *Cholchis* (in *Turcomania*.)

Georgians, in *Iberia* (in *Turky* likewise.)

Armenians, in *Turky*, and *Armenia minor*, and *Cilicia*.

Copties, in *Egypt*, about 50000 in number when last counted.

Maronites, on Mount *Libanus*; i. e. from *Sidon* in *Phoenicia* to *Smyrna* in *Cælo-Syria*, 700 miles in compass.

Melchites are subject to the Church of *Antioch*, the greatest sort of Christians in all the *East*.

Jacobites, in *Syria* and *Mesopotamia*, about 40000 Families.

Christians of S. John, very numerous at *Balsara* and the Villages thereabouts, at *Santer*, *Despoul*, *Ramez*, *Bitoum*, *Mono*, *Endecan*, *Calafabar*, *Aveza*, *Dega*, *Dorech*, *Masquel*, *Gumar*, &c. In all which places are above 25000 Families. Every City or Village they Inhabit, hath a River running by it.

M. Tavernier, l. 2.c. 8. p. 90.

I could not but take notice, how these *Eastern* Parts of *Europe* abounded with Christians of the Greek Church beyond my expectations, &c. in *Grecia*, Turkish parts of *Dalmatia*, *Croatia*, *Rascia*, *Bosnia*, *Servia*, *Thracia*, &c. Dr. Brown.

The Mother-Tongues of Europe, &c.

1. **G**reek, used now, in *Greece*. Except *Epirus* and the *W. of Macedon*.

2. In the *Isles* of the *Aegean Sea*.

3. *Candy* and the *Isles*.

1. *Eastward to Cyprus*.

2. *Westward to Corfu*.

2. *Latin*.

3. *Irish*, in *Ireland* and *Scotland*.

4. *Brittish*, in *Wales*, *Cornwall* and *Brittaine of France*.

5. *Cantabrian*, in *France* and *Spain*, near the *Ocean* and the *Pyrene-hills*.

6. *Arabick*, in the steep mountains of *Granata* (*Alpaxarras*).

7. *Finnick*; in *Finland* and *Lapland*.

8. *Dutch*, in *Germany*, *Low Countr.* *Denn.* *Swedel.* *Norm.*

9. *Canchian*, in *East Frisland*.

10. *Slavonish*, in *Poland*, *Bohemia*, *Moscovy*, *Russia*, &c.

11. *Illyrian*, in the *Isle* of *Veggia*, on the *East* of *Istria*.

12. *Epirotick*, in the mountain of *Epirus*.

13. *Hungarian*, in the greatest part of *Hun-*

~~gry.~~ 14. *Jazygian*, in the *North* of *Hungary*.

15. *Tartarian*, Amongst the *Precopenses*, between *Tanais* and *Boristhenes*. *Brierwood*. *Eng.*

As for the other parts of the world it is impossible to enumerate all the several languages; *Clemens*

mens *Alexandrinus* believed, there were 70 sorts. Pliny tells a strange thing, that when *Dioscurias* a City of the *Colchi* flourish'd by relation of *Timotheus*, it held 300 Nations of different languages; and that afterwards the *Romans* were forced to make use of a 130 interpreters to manage their affairs in the same place. And besides all the Nations of the world are not yet known; for if it be true, what I have been told by several mariners, that upon the Coast of *Africa* the languages vary at every 15 or 20 *German Miles* distance; it will follow that one quarter of the World contains more languages then all the rest, by reason of the innumerable number of Nations which are cherished within the bowels of so large a Continent. *Job Ludolph. Hist. of Ethiop. chap. 16.*

I went to a Church at *Bitchka*, where the minister prayed and preached; and tho there were a very good linguist with me, who spake *Sclavonian*, *German*, *Turkish*, *Vulgar Greek*, and *Italian*; yet could he make nothing of it, or find any affinity in it with any other language he knew. A specimen hereof is set down, by *Megiferus*, of the Lords prayer in that language. *Mi attyanck ky vagy as meniege, megh Szent Teszec az te newed, &c.* (Quære, whether this were not the *Jazygian*.) In the like manner we were confounded with the Language of *Albania*, on the *North of Epirus* and *West of Macedonia*. *Dr. Brown's Travels.*

R r 3 Grac

*Graces at Meat.**Jews.*

THAT Graces or Benedictions were used at meat among the Jews, is plain, from *1 Sam. 9. 13.* where it is said, *That the people did not eat until he came, because he was to bless the Sacrifice.* And also from the Example of our Saviour Christ, *Mat. 14. 19. He blessed, and brake, &c. Mat. 26. 26. Mar. 6. 41. Luke 9. 16. &c.*

Besides, the *Essens* before they eat, always give Thanks, and no Man may eat any Meat till this Prayer be made unto God; likewise when dinner is ended, they pray again; for both before and after, they give Thanks to God, the Giver of all. *Joseph. of the Wars of the Jews, Book 2. Chap. 7.*

Christians.

If you please, I will rehearse to you a Hymn, which S. *Chrysostom* sets out with wonderful Praises in a certain Homily; not disdaining also to interpret it. ‘Blessed God, who feedest me ‘from my Youth, who gives Meat to all Flesh, ‘fill our Hearts with Joy and Gladness, that ‘having plentifully what is sufficient, we may ‘abound in every good Work, thro’ Jesus Christ ‘our Lord, to whom with thee, and the Holy ‘Ghost, be Glory, Honour, and Empire, for ever.
Erasm. Conviv. Religios.

A Grace after Meat.

Glory be to thee, O Lord, Glory to thee, O Holy One, Glory to thee, O King ; because thou hast given us Meat : fill us with Joy and Gladness in the Holy Ghost, that we may be found acceptable in thy Sight, and not be ashamed when thou shalt render to every one according to their Works, Amen. Erasmus in *Relig. Conv. ex Chrys. in Matt. Hom. 56.*

Thou that givest Food to all Flesh, grant that we may receive this Food with thy Blessing ; thou, Lord, hast said, that if we drink any thing that is deadly, if we call upon thy Name, it shall not hurt us : Thou therefore, who art Lord of all Power and Glory, turn away all evil and malignant quality from our Food, and what-ever Pernicious Influence it may have upon us. Dr. Cave, out of *Tertullian.*

In Switzerland the Children are obliged to rehearse the *Lord's Prayer* before and after Meat. Conrad Wernly. The French Protestants bleis their Meat, in the Name of the Father, Son, and Holy Ghost.

Abissines.

They always read Prayers both before and after Meals ; a thing, that some of our Courtiers are in a manner ashamed of ; who will hardly tarry to hear a short Grace. Here (in *Abissinia*) you shall have the whole *Psalter* repeated at their great Feasts, without any inconvenience to the Guests : for he, whose office it is, distributes to every one a part. The King, and they that are accustomed to it, know their proper time ; the larger Psalms are divided among more, the short ones to only one ; and thus by several the whole *Psalter* is read, as it were in a Moment ; for the *Psalter* is

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is made use of by all; neither have they any other Book for daily Prayer. *Job Ludolph.* l. 2. c. 12.

Armenians.

They were all (the Dishes) set down upon the Ground before the Patriarch, who then prayed, and gave thanks. *Mons. Tavernier,* l. 1. c. 3.

Mahometans.

They say always before Meat their *Bismillah*, i. e. *In the Name of God*. After Meat,—They give thanks by a *Handillah*, i. e. *God be praised*; and afterwards they wash their Hands. *M. de Thevenot.*

Eat nothing which hath not before been blessed. *Purchas* out of the *Alcoran*.

Heathens.

In *Guinea*, and the *East-Indies*, at their Eating they Consecrate their first bit and draught to their *Fetisso*, wherewith they besprinkle it. *View of the Engl. Acquis. in Guinea, and the East-Indies.*

The old *Heathens*, when their *Mense Secunde* were brought in, had their *Boni Eventus*, i. e. *αγερδις αοιστον*, *poculum*: a Cup by way of Sacrifice, or Oblation to their good Genius. *Pontanus* and Dr. *Holiday* out of *Camerarium*.—So in the beginning they had their *Libatio*.

Perfians.

We sat at dinner, (*viz.* at the King of *Perfia's* Court) about an hour and a half; and then the Cloth being taken away, there was warm Water brought

brought to wash their Hands ; which done, the Lord Chamberlain cried aloud, *Suffre Hakine, Scahe douletine, Kasiler Kuwetine, Alla Dielum, i.e. Make us thankful for this repast, prosper the King's Affairs, give his Soldiers, and Servants Courage ; this we pray thee, O God, whereto all the rest answer their Alla, Alla.* Grace being thus said, they rose up, and went out of the room one after another, without speaking a word, according to the custom of the Country. Our Mebemander came also to tell us, that we might withdraw when we pleased, as we immediately did, making a low reverence to the King. *Duke of Holstein's Embassad. Trav. into Muscovy, &c. p. 204.*

Malabar.

The King of *Calecut* eats no Meat till it be first offered by his Priest to the Idol. *Rosse.*

Virginia.

The *Pagans* in *Virginia*, instead of saying Grace at Meat, used to fling the first bit into the Fire. *Idem.*

By *West-Virginia* and *Florida*, when they eat, drink, or sacrifice, they used to throw up into the Air towards the Sun (their Idol) some part of their Food. *Idem.* The like is reported of *New Spain*.

Chinese.

The *Chinese* burn Amber at the end of their Feasts, by way of Incense. *Tavernier, par. 2. l. 3.*

The *Indians* drink of the Water of *Ganges* out of Devotion, at the end of their Feasts, accounting it sacred. *Idem. par. 2. l. 3. c. 14.*

Tunquin.

Tunquin.

The *Tunquines* wash their Hands, their Mouths, their Face, before they sit down. *Tavernier's Coll. of Relations, &c.*

Ancient Heathens.

(By way of Appendix to what was said before)
It was usual for both *Ancient Greeks* and *Romans* at every Feast to make their *Libations*, or Offerings to their Gods, as Lovers to *Venus*, Soldiers to *Mars*, &c. and also to Men, especially such as they were obliged by; Princes. &c. So in the times of *Augustus* his Preferments, it was decreed by the *Senate*, That the People should usually swear by his Genius, and in all their Banquets should sacrifice for his Safety. *Alsted. Encyclop.* l. 16. p. 2173.

Lutherans.

Amongst the *Lutherans* the Woman of the House doth ordinarily say Grace instead of the Men. *Dr. Brown's Trav. p. 169.*

Magicians and Witches.

Mr. *Glanvil* tells us from the Confession of some Witches, that at their Night-Meetings, when the Cloth is laid, and the Devil set down at the upper end of the Table, he useth some words before Meat.

Jews.

Jews.

The Jews spreading their Hands over the Bread, say, Blessed art thou, O Lord God, King of the World, who bringest Bread out of the Earth ; then over a Cup of Wine,—Blessed, &c. who hast made the Fruit of the Vine ; over Water no Blessing ; the 23d Psalm is set before them at Meal time, and they have Multitudes of new Graces, if any better Dainties be set before them. *Purchas.*

*Forms of Excommunication.**Jews.*

*The Degrees or Kinds of Excommuni-
cation are ;*

1. **T**HE *Niddui* the lowest sort, as some think, a separation, or casting out of the Synagogue for about thirty Days, during which time the Party was not to come within four Cubits, either of Man or Woman, nor to dress or trim himself, as at other times, yet admitted to instruction and divine Service :—Might be more severely punished, his Son might be denied Circumcision, his Dead not buried, according to the Contumacy of the Person Excommunicated.

The Form was this: *N. Let him be excom-
municated.*

2. The

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2. The *Shammatha* (the same with *Maranatha*, as some think) Mr. *Selden* thinks, 'tis the same with *Niddui*.

This was a total Exclusion from the Church, a blotting them out of the Book of Life, and not permitting them the least Communion in things of publick Religion ; and the word *Shammatha* they interpret the Coming of the Lord to take Vengeance on the Excommunicate : It was never pronounced but when the Offender became desperate.

3. The *Cherem*, when the Offender within 30 days gave no sign of Amendment. This was so dreadful and direful in our Saviour's time, that many principal *Jews*, who believed on Christ, durst not confess him for fear of it. See the Form.

By the Decrees of Cities, and Command of the Holy, we Anathematize, adjure, exterminate, excommunicate, curse and execrate, God being willing, and his Church, by the Book of the Law, by the 600 Precepts therein written ; by the *Anathema*, with which *Joshua* anathematized *Jericho* ; by the Curse wherewith *Elisha* cursed the Young Man ; by the Curse wherewith *Geberzi* cursed his Boy, and by the Excommunication with which *Barnabas* excommunicated *Merozi* ; and by the Excommunication which *R. Jehuda, Son of Jeheziel*, used in this matter ; and by all the Anathemata, Imprecations, Curses, Excommunications, and Exterminations, which have been made from the time of our Master *Moses* ; and since by the name of *Acetheriel* ; *Zab*, the Lord of Hosts ; *Michael*, the great Prince ; by the name of *Misstron*, whose name is as the name of his Master ; by the name of *Sandalipon*, who ties the bands of the Lord ; by the name of the 42 Letters ; by his name, who appeared to *Moses* in the Bush ; by the name with which *Moses* divided the Sea ; by the name *I am what I am* ; by the mystery of the name *Tetragrammaton* ; by the Scripture that was written upon the Tablets ; by the name of the Lord of Armies (*Sabaish*) the God of *Israel*, sitting upon the

the *Cherubim*; By the name of the Spheres and Circles and Living Creatures, Saints, and Ministering Angels ; By the name of all the Angels which wait on the most High God ;

Every Israelite and Israelitess, who willingly and knowingly violates any of those laws which are now denounced to be observed, Let him be Cursed of the God of *Israel* who sits upon *Cherubim*.

Let him be Cursed by the Bright and Glorious name, which the High Priest in the day of expiation expresseth with his mouth ; Let him be Cursed by Heaven and Earth ; Cursed from Almighty God, Cursed of *Michael* the great Prince ; Cursed of *Mittatron*, whose name is as the name of his Master ; Cursed of *Acetheriel* ; *Jah* ; the Lord of Hosts ; of the *Seraphim* and of the *Orbs*, of the Holy Animals and Angels, who wait before the most High God of *Israel* in Holiness and Purity.

If he was born in the month *Nisan*, which the Angel *Uriel*, as the Prince of the *Classes* under which it is, governs ; Let him be Cursed of him, and all his Order ; and if in the month *Iyar*, which the Angel *Tzephaniel* governs, let him be Cursed of him and all his order, &c.

Let him be Cursed of the 7 Angels set over the 7 weeks, and of all their order and helping power ; Let him be Cursed of the 4 Angels which govern the 4 Seasons of the year ; Cursed of the 7 Palaces ; Cursed of the Princes of the Law, by the name of the Crown, and the name of the Seal. Let him be Cursed of the great God, strong and Bright ; Let him receive Confusion for his embraces. Let him fall with swift Ruin. Let God, the God of Spirits, put him under all Flesh. Let God, the God of Spirits lay him prostrate to all flesh. Let the wrath of the Lord and Violent whirlwind fall upon the head of the wicked. Let the Destroying Angels run upon him. Let him be Cursed in every thing that he puts his hand to.

Let

Let his Soul depart in Terrore; Let him dye
of the Quinsey; Let not his breath come or go.
Let him be stricken with a feaver, Drynes, the
Sword, Rottenness, the Jaundise.

Neither Let him be deliver'd from them before
Destruction. Let his sword enter into his own
heart. And let his Bows be broken. Let him be
as the dust before the wind, and the Angel of the
Lord scattering them. Upon him shall rest all
the Maledictions written in the Book of this Law;
and the Lord shall blot out his name from under
Heaven. Also the Lord shall separate him for
mischief out of all the Tribes of *Israel*, to all the
Curses of the Covenant written in the book of
this Law.

But you who adhere to the Lord your God, are
all alive this day.

He that blessed *Abraham*, *Isaac*, *Jacob* and *Moses*
and *Aaron*, *David* and *Solomon*, and the Prophets
of *Israel*, and those who are Pious among the Na-
tions, let him bleſſ all this Holy Congregation,
except the man that hath violated this *Anathema*,
and so let it be his will and Decree. *Amen*. Dr.
Addison Present state of the Jews in Barbary.

*N. B. Samaritans were Excommunicated by
sound of Trumpet and Singing of the Levites.*
Reſs.

Christians Greek.

A Form of the Greek Excommunication,

If they restore not to him that which is his own,
and posſeſſ him peaceably of it, but ſuffer him to
remain injured and damnifyed, Let him be ſepa-
rated from the Lord God Creator; and be Accouſed
and Unpardoned, and Undiſſolvable after Death,
in this World and in the World to come. Let
Wood, ſtones and iron be diſſolved but not They.

May

May they inherit the *Leprosy of Gehazi*; and the Confusion of *Judas*; may the Earth be divided, and devour them, like *Dathan* and *Abiram*; may they Sigh and Tremble on Earth like *Cain*, and the wrath of God be upon their Countenances; may they see nothing of that for which they labour; and beg their bread all their days; may their works, possessions and services be accursed; always without effect or success, and blown away like Dust. May they have the Curses of the Holy and Righteous *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; of the 318 Saints who were the Divine Fathers of the *Synod of Nice*, and of all other Holy *Synods*. And being out of the Church of Christ, let no man administer unto them the things of the Church, or bleis them, or offer sacrifice for them; or give them, *Avidago*, or the blessed bread; or Eat, or Drink, or Work with them. And after Death, let no man bury them, in penalty of being under the same state of Excommunication. For so let them remain until they have performed what is here written. *Paul Ricaut Esq.*

Abissine.

A Form of Excommunication among the Abissines.

And let him be accursed by *Addirion*, and *Actariel*, by *Sandalphon* and *Hadarmel*, by *Ansiel*, and *Patchiel*, by *Seraphiel* and *Zeganzael*, by *Michael* and *Gabriel* and by *Raphael* and *Meschartiel*; and let him be interdicted by *Tzatzatir* and *Hawcheviv*, He is the great God; and by the seventy names of that great King; and on the behalf of *Tzorak*, the great *Ensign-bearer*, &c. *Job Lindolph.* l. 3. c. 5.

They, as the *Jews*, think to terrify with uncouth and harsh words. *Idem.*

Mr,

Mr. Ross saith, that in answer to the Degrees of Excommunication among the Jews, the Greeks had their,

1. ἀποστολής.

2. ἀκριγνεῖος.

3. γρονθοτόξες.

The Latins had their,

1. Abstenti.

2. Excommunicati.

3. Anathemata.

N. B. Mr. Ricant tells us, that among the Greeks Excommunication is granted upon light occasions, and is either expressive of the party with his name and condition, or indefinite of any person guilty of such crime: Yet it is of high esteem and dread among them: For they relate as sad and various stories of Judgments befallen the Excommunicated, dying so, as if they were still nourished in the Coffins, and haunted the Countries; as we do of witches.

Apostates are not received into the Church among the Greeks; unless they have first sought it earnestly with tears, and signified their desire by forty days fasting with bread and water, and continual prayer night and day.

Those few Christians, that after Apostasy to *Turkism* return, do confess with extream danger of dying for it. P. Ricant Esq.

Western Christians.

In England we have several degrees or kinds of Censures, as.

1. *Minor Excommunicatio*, exclusion from the Lord's Supper.

2. *Major Excommunicatio*, exclusion from the Society of Christians, not only in spiritual duties, but in temporal affairs; and this if it continue 40 days, is pursued with the King's writ *de excommunicando*.

nictato capiendo; and then to prison without bail.

3. *Anathematismus* (for obstinate Heresy) done by the Bishop Dean and Chapter.

4. *Interdictum*, a prohibition of all Divine offices, Christian burial, sacraments, &c.

5. Publick Penance, the delinquent standing in the Church-Porch, with bare head, bare feet, in a white sheet and a white rod in his hand, &c. See more in the present state of England, part. 2d.

Creeds.

Modern Jews.

Art. 1. I Believe with a true perfect faith, that God is the Creator (whose name be blessed) Governor and Maker of all Creatures, and that he hath wrought all things and shall work for ever.

Art. 2. I believe with a perfect faith, that the Creator (whose name be blessed) is one, and that such an unity, as is in him, can be found in no other; and that he alone hath been our God, is, and for ever shall be.

Art. 3. That the Creator is not Corporeal, nor to be comprehended with any bodily properties; and that no bodily essence can be likened to him.

Art. 4. That the Creator is the first and last, and that nothing was before him, and that he shall last for ever.

Art. 5. That the Creator is to be worshipt, and none else.

Art. 6. That all the words of the prophets are true.

Art. 7. I believe with a perfect faith, that the prophecies of *Moses* (our master may he rest in peace,) were true, that he was the Father and

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Chief of all the wise men that liv'd before him,
and shall live after him.

Art. 8. That all the law, which at this day is found in our hands, was delivered by God himself, to our master *Moses* (God's peace be with him.)

Art. 9. The same law is never to be chang'd, nor any other to be given us of God (whose name be Blessed.)

Art. 10. That God (whose Name be Blessed) understands all the Thoughts and Works of Men : As it is Written in the Prophets, *He fashions their Hearts alike, he understands all their Works.*

Art. 11. That God will recompence good to those that keep his Commandments, and will Punish those who transgress them.

Art. 12. That *Messiah* is yet to come, and although he retard his coming, yet I will wait for him, till he come.

Art. 13. That the Dead shall be restored to Life, when it shall seem fit to God the Creator ; whose Name be Blessed, and Memory Celebrated world without end. *Amen.*

The Creed Dr. *Addison* presents us with out of *Sopher Ikkarim*, or Book of *Fundamentals*, put in writing by *Moses Ben Maimon*, a *Corduba Jew*, A. D. 1104. And tho not set down in their Service-Book, yet they begin their *Mattins* with it, and utter it with a hollow tone different from the other Service.

Christians.

I Believe in God the Father Almighty, maker of Heaven and Earth.

And in Jesus Christ his only Son, our Lord ;
Who was Conceived by the Holy Ghost,
Born of the Virgin *Mary*,

Suffered under *Pontius Pilate*,

Was Crucified, Dead and Buried, he Descended into Hell :

The

The third day he rose again from the Dead ;
He ascended into Heaven,
And sits on the Right Hand of God the Father
Almighty :

From thence He shall come to Judg the Quick
and the Dead.

I Believe in the Holy Ghost,
The Holy Catholick Church ;
The Communion of Saints ;
The Forgivenes of Sins ;
The Resurrection of the Body ;
And the Life Everlasting, Amen.

This is commonly ascribed to the Apostles, as
the first Compilers ; but by general Confession and
Testimony of Ecclesiastical Writers is very Anti-
ent : Saying that those words (*He Descended into
Hell*) are not of so old a Date ; the first place it be-
ing found in, being the Church of *Aquileia*, in the
Fourth Century. Dr. Pearson.

Gaurs.

1. I Believe in God, maker of the World.
2. That he sent *Ebrabim zer-ateuchs*, his Pro-
phet, Son of *Azer* (a Carver by Trade) and *Dogh-
don* (who upon the appearance of an Angel, over-
spreading her Face with a Celestial Light, Con-
ceived the Prophet aforesaid).
3. That the Birth of this Child was known by
Astrologers, and told to the King (*Nebrant*) who
thereupon caused all the Women with Child,
through all his Dominions, to be slain.
4. That this Child laugh'd, so soon as he was
Born, because he was to Triumph in the Hearts
of the People.
5. That the Father in fear confessed to the King,
the King going about to slay the Child with a
Sword, his Arm was dried up immediately ; That
the Child being thrown into a *Fire*, turned it into
a Bed of *Roses*.
6. That

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6. That some of this *Fire* is still preserved, and is worthy of great Veneration.
7. That the King devising new Torments, was at last stung to Death with Flies, and all that would not kiss the Prophet's Feet, and submit.
8. That this Prophet, under *Scha-glockers*,⁹¹ (the Succeeding Prince) was cast into a Bath of melted Silver, but coming out safe, all received him as a Prophet, and called him *Zer-Atencht*, i. e. wash'd in Silver.
9. After this the Prophet was never seen more.
10. That he will have three Children.
11. The first *Ouchider* to be born of a Virgin, who shall come into the World, and cause his Father's Laws to be received by Preaching and Miracles.
12. The Second, *Ouchiderma*, who shall be conceiv'd in like manner, who shall assist his Brother, and convince all the World, by causing the Sun to stand still 10 years.
13. That the 3d. called *Senoiet-Hotins* conceiv'd by the same Mother, shall come with more Authority, than his two Brothers, and shall perfectly reduce all People to the Religion of their Prophet.
14. That after these things shall be the Universal Resurrection, when all Souls in Paradise or Hell shall return to take possession of their own Bodies; that then all Mountains and Minerals being melted, shall fill up Hell, and destroy mansions of the Devils.
15. Afterwards the World shall be level'd, and made Habitable, and men shall have their Apartment in it, according to the good which they did; but their chief delight shall be in beholding and praising *God*, and *Ibrahim* their Prophet. M. *Tavernier*, l. 4. c. 8.

They say also, That before the Resurrection, those that are in Paradise do not behold the face of *God*; no, not the Angels themselves, except only one, who always attends upon *God*, to receive

ceive and execute his Commands : That God will have pity upon the Damned, and that they shall go into Paradise, as having suffered enough already for their Sins. *Idem.*

Indian Idolaters.

I Believe one only Almighty God, and only Wise, Creator of Heaven and Earth, who fills all places with his Presence (by some called *Pirmisser*, by others *Peremael*, others *Westnon*, others *Ram*, &c.) that this *Ram* was the Son of a Potent *Raja*, called *Deserer*, and the most Vertuous of all his Children, his Wife's name *Sita*, both Banished with a Brother *Lokeman*; but passing through a Wood, *Ram* being in pursuit of a Bird, his Wife *Sita* was Ravished by *Rhevan*, (a kind of Deity also) that all the Creatures were employed in Searching for *Sita*, who at last was found by a Monkey that had leaped over the Sea, in *Rhevan's* Garden, who Saluted her in *Ram's* Name, and presented her a Ring, and with Fire with which some of *Rhevan's* Servants would have burnt him, the Ape set Fire on *Rhevan's* Palace, and thereupon leapt at one Jump over the Sea again, and brought greeting from *Sita* to *Ram*; who thereupon, by the guidance of the Ape, raised Forces, and went over, and rescued his Wife. Hereupon *Rhevan* spent all the rest of his Days like a poor *Faquier*, and gaye orginal to that Order.

I believe that departed Souls are according to their Lives ordered to inhabit another Body : The Souls of the wicked into Asses, Dogs, Cats, &c. Of the Good into Cows, or potent *Rajes*.

That if a Man Die with a Cows Tail in his Hand, he is happy. *M. Tavernier*, Part 2, l. 2,

The People of Formosa.

I Believe the Worl^d to be Eternal.

The Soul to be Immortal.

And future Rewards and Punishments, according to our good or evil deeds.

That the passage to the other World is over a narrow Bridg made with Canes, from which the Wicked fall into a nasty miry place ; there to abide for ever, the Good go to a Mansion of Pleasure.

That there are several Gods, *Tamagisabanch*, in the *South*, who presides o're the Generation of Mankind, from whom all good to Body or Mind proceeds ; that his Wife *Taxank-punda*, when it Thunders, chides with him for not sending Rain ; *Sariachsingh*, in the *North*, who destroys all Benefits bestowed on Mankind ; that both these are to be Prayed to.

That there are two Gods of War, *Talafula* and *Tapaliape*, to be invocated only by the Men. *Pacquet broke open*, vol. 2.

Siamites.

I Believe that one Supreme God Created the Universe, and Governs the World.

That there are several other Gods Subordinate to him.

That the Soul is Immortal.

That on its separation from the Body, it passes to Eternal Happiness or Misery, after various Transmigrations.

That good Works will save a Man.

That this Religion was received by Immemo-rial Tradition, from the Saints now worshipped by them as Deities. *Pacquet broke open*, vol. 2.

Peguians.

I Believe, that the Chief of the Gods (who hath several Gods under him) is the Author of all the Good that Mankind enjoys ; but that he leaves to the Devil the disposing of all Evil ; and therefore a greater Veneration is due to him than to God ; All Men naturally taking more care to appease a powerful Enemy, than be grateful to an obliging Friend.

That good Works are more conducive to Eternal Happiness, than Faith.

That a man may be Saved in any opinion, so his Life be Pious and Regular.

That five principal *Sapans*, or Holy-days, are to be kept.

1. *Sapan Giacchi*, the Pilgrimage of the King and Queen, in Grandeur.

2. *Sapan Carena*, in Honour of their great Idol.

3. *Sapan Segienon*, in Honour of other Idols.

4. *Sapan Daiche*, when the King and Queen throw Rose-water at each other, and all the Nobility wash them out of a Pot of the same, and none can pass the Streets without having Water thrown at him out of the Windows.

5. *Sapan Donan*, when a Race is performed by Boats in the Kings and Queens presence, as they Pass to *Meccao*.

Tunquinese.

Of these there are three *Seits*, The Author of the first is *Confucius*, whose Creed is as follows.

I Believe that man is composed of two Parts, the one fine and subtil, the other material and gross ; when Man Dies, the subtler part goes into Air, the gross stays in the Earth ; that the 7 Planets are to be Adored ; but especially these

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Gods *Rauma*, *Betolo*, *Ramonus*, and *Brama*, and *Satisbana* by the Women ; as also the Heavens by the King and *Mandarins*.

The Author of the Second *Chacabout*, followed by the most part of the meaner People, hath taught them thus.—

There are Ten Commandments; (*which see afterwards*) a Transmigration of Souls ; That they who would be Religious, must renounce the Delights of this Life, be Charitable to the Poor, overcome their Passions, and give themselves up to Meditation : That there are ten distinct places of Joy and Torment, the Torments proportionable to the Offence, and without any end. The Imperfect shall wander in diverse Bodies 3000 years ; the Perfect go immediately to Bliss.

The Author of the Third Sect, is that of *Lanhu*, a Chinese, a great Magician, who taught, that his Mother carried him in her Womb 70 years, without losing her Virginity ; he exhorted the Grandees to build Hospitals in all Cities : Agreeing much with *Chacabout* in Doctrine. *Taver.*

Mahometans.

I Believe, 1. That there is but one God, and that there is no number in him.

2. That *Mahomet* is the Messenger of God ; the most excellent, and last of all the Prophets. That the Christian Religion was to Cease at his Appearance.

3. That Jesus Christ was a great Prophet Inspired by the Spirit of God.

4. That God is a Being of great Perfection.

5. Angels are Executioners of God's Commands, without Sex, different in Dignity, and appointed to several Offices, as well in Heaven as Earth.

6. Good and Evil only happen, because God hath Fore-ordin'd them, having writ on a Table from all Eternity, things that are, and are to be.

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7. There shall be a general Resurrection of the Dead : But before that,
 1. Anti-*Mahomet* must come.
 2. Jesus shall come from Heaven to Kill him, and Establish *Mahometanism*.
 3. Gog and Magog, &c,
 4. A Beast is to come out of *Meccha*.
 5. All Living Creatures shall Die, Hills fly into the Air, the Heavens melt and drop upon the Earth.

Then shall God renew the Earth, and raise the Dead, naked ; but Saints and Prophets clothed and carried by Angels to the Enipyrean Heavens.

8. The Bad shall suffer Hunger, Thirst, painful Sweating, &c.

9. The Pains of the Wicked shall be proportioned to their Merits ; but shall not last above 50000 years.

10. That at the day of Judgment S. *Michael* with be a Ballance, shall weigh the good and bad Actions of Men.

11. They, whose good Deeds out-weigh their Bad, shall go to Paradise.

12. There is a particular Judgment at Death, to distinguish the *Mussulman* from Unbelievers. F. *Simon* out of a *Mahometan* Dr.

Ancient Heathen.

I Believe in one Supreme God, who presides over all the rest, who feeth and Governs all things, in all places.

And in as many more Inferior Gods, as our Magistrates and Laws shall require us to believe in.

That the Law of Nature and Reason is the ordinary Rule of our Manners.

And the Laws of the Nation.—Of our Religious Worship.

That

That our Souls are Immortal, and shall survive our Bodies.

That they who have defiled themselves with Vice, their Souls at Death shall be secluded from the Society of the Gods, and be tossed about the Earth ; but they who have lived well and honestly, and have imitated the Lives of the Gods, the Souls of these Men shall go to the Stars or Gods, from whence at first they came.

This is extracted especially out of *Cicero* and *Senn. Scip.*

Diabolical.

Their Creed is nothing but a Reverse of the Orthodox Faith ; an open Profession, or secret Practice, contrary to the Truth ; which must needs be so pregnant with Blasphemy, that it will not be safe to exhibit a Copy of it to common View.

The Bannians.

I Believe that a God of Immense Power Eternal and Provident, in the begining Created the whole World ; that he made the first Man (by Name *Pourous*) and for his Society Created the first Woman (*Parconty*) both so innocent, that they would not cut any thing that had a Sensitive Life, but fed upon Herbs and Fruits ; that from them sprung two couple of Boys, *Bramon, Cuttery, Shud-dery* and *Wise* ; the first a Priest, the second a Warrior, the third a Merchant, the forth a Peasant, which Peopled the four Parts of the World ; but upon their Impiety, the World was Destroyed by a Deluge : That afterwards, upon Mount *Mero-purbacea*, God gave the Shafter to *Bremaw* in Clouds, and Lightning for a rule of Living.

Mr. Hobbes's.

I Believe that God is Almighty matter ; that in him are three Persons, he having been thrice represented on Earth ; that it is to be decided by the Civil Power, whether he Created All things else.

That Angels are not Incorporeal Substances, but preternatural Impressions on the Brain of Man, that the Soul of Man is the Temperament of his Body ; that the very Liberty of Will in that Soul is Physically necessary ; that the Prime Law of Nature in the Soul of Man is Self-Love ; that the Law of the Civil Sovereign is the only obliging Rule of Just and Unjust ; that the Books of the Old and New Testament are not made Canon and Law, but by the Civil Powers ; that what is written in these Books, may be denied upon Oath in times of Persecution.

That Hell is a tolerable condition of Life, for a few years upon Earth ; to begin at the general Resurrection ; and that Heaven is a blessed Estate of good Men, like that of *Adam* before his Fall, beginning at the general Resurrection, to be from thence-forth Eternal, upon Earth, in the Holy Land. Dr. *Tenison*.

Precepts or Commands.

Mahometan.

Their Law is divided into eight Precepts or Commandments.

1. There is but one God, and his Prophet *Mahomet*.
2. Chil-

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2. Children must be Dutiful to their Parents.
3. Neighbours must Love each other.
4. They must Pray five times every day.
5. A Lent of thirty days is to be kept every year.
6. They must be Charitable, and give Alms to the Poor.
7. Every one must Marry by twenty five years of Age.
8. They must abstain from Murder. *Pacquet broke open*, vol. 2.
F. Simon makes Five Articles, thus,
 1. There is one God.
 2. Mahomet is his Messenger.
 3. They must be exact in Prayers and Alms-deeds.
 4. — And in the Fast of *Ramazan*.
 5. — And in their Pilgrimage to *Mecba*.

Bannyanians.

Their Moral Law hath eight Commandments, most of which agree with the Seven which R. Solomon saith, *Noah taught the World*, in his time; called *Noah-Cady*.

1. Thou shalt not destroy any living Creature, for thou and it are both my Creatures.
2. Thou shalt not sin in thy five Senses, Eyes not beholding Vanity; Ears stopt in hearing Evil; Tongue uttering no Filthiness; Pallat hating Wine, Flesh and all live things; Hands abhorring all things defiled.
3. Thou shalt duly observe set times of Devotion, as Praying, Washing, Elevation, Prostration, &c.
4. Thou shalt not Lie, nor Dissemble.
5. Thou shalt not be hard-hearted, but helpful to others.
6. Thou shalt not Oppress, nor Tyrannize.
7. Thou shalt observe certain Festivals, and Fasting days.
8. Thou

8. Thou shalt not Steal. Sir *Theo. Herb. Trav.*
into *Persia*, out of their *Shafter*.

Persees.

1. For *Bekedens*, or Lay-men.

1. Cherish Modesty.

2. Cherish Fear.

3. Premeditate what you are to do ; if bad,
reject it ; if good, &c.

4. Let every day's object move to thankfulness.

5. Pray daily to the Sun, and nightly to the
Moon.

2. For the *Herbooks*, *Daroos*, or Priests.

Besides those of the *Bekeden*, which they are to
observe,

1. Be constant to the form of Worship in the
Zundavastaw.

2. Covet not what is another man's.

3. Abhor Lies.

4. Be not worldly minded.

5. Learn the *Zundavastaw* by rote.

6. Keep your selves free from Pollution.

7. Teach the Laity how to Comport them-
selves in Adoration.

8. License Matrimony.

9. Be frequent at Church.

10. Forgive Injuries.

11. Upon pain of Life Eternal believe in no
other Law ; and neither add to, nor diminish
from it.

3. For the *Distoor* or *Pope*.

Besides the two former Tables, he must,

1. Not touch any thing Profane, without
washing after.

2. Do every thing for himself with his own
Hands, as Cooking, Sewing, &c.

3. Receive the tenth of what the Laity per-
fess.

4. Avoid

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4. Avoid Vain-Glory, and exercise Acts of Charity.
5. His House must adjoyn to the Church; that he may go and come, and be oft there, without being taken notice of.
6. Wash more frequently, and use purer Food, and refrain his Wife's company during her Pollution.
7. Be well skilled in Judicial and Natural Philosophy, as well as in the *Zeratoost* (of Religion) the three several parts of the *Zundavast*.
8. Use a moderate Diet.
9. Fear none but God.
10. Tell every Man his Offences.
11. In Visions distinguish betwixt Good and Counterfeit, and give right Judgment.
12. When God in Mercy communicates his Goodness to him by nightly Visions, to admire his Mercy, and keep them secret.
13. That the *Pyree* be ever kindled till Fire destroy the Universe, and that he pray over it.
Sir Tho. Herbert.

Ancient Heathens.

The Twelve Tables of the Greeks and Romans.

1. Of Religion.

1. Approach the Gods chastly, use Piety, lay aside Riches, &c. *Opes amoventis.*
2. Let no body have any Gods by himself, nor introduce New and strange Gods, without publick consent, &c.
3. Let things sacred and private remain always so.
4. Let nothing controverted be assigned to sacred use.
5. Let him that is disobedient forfeit his Head.
6. Have no Controversies upon Holy-days, &c.
7. Ob-

7. Observe the Customs of the Family and Country.
8. Keep the Temples built by thy Fathers; have Groves in the Fields, and Seats for thy Household Gods
9. Account him a Parricide, that shall steal any thing sacred, &c.
10. Let the Divine Punishment of Perjury be destruction, Humane Disgrace.
11. Perform thy Vows devoutly.
12. Let no one destroy Sepulchres, nor bring in strangers.

2. Of Laws and Magistrates.

1. Let the Safety of the Commonwealth be the Supreme Law.
2. What the people shall command last, let that be ratified.
3. Let Senators have the same Right with men of Valour, Champions.
4. Encroach upon no ones Privileges.
3. Pals Sentence of Death upon no *Roman* Citizen but in the greatest Court.
6. Let Sun-set be the last Season.
7. Let Governments be just, and modest Obedience paid to them, &c.

3. Of Judgments.
4. Of Private Power.
5. Of Marriages.
6. Of Homicides.
7. Of the Administration of Affairs.
8. Of Bearing Witness.
9. ('Tis uncertain, of what.)
10. Of Sanctuary-Laws.
11. and 12. are unknown also.

See more in *Alsted, Encyclop. p. 1982, &c.*

Tunquinfæ.

Tunquineſe.

Chacabout, a certain Hermit, and Founder of a certain Sect in *Tunquin*, and followed by the most part of the meaner people, hath enjoyned his followers to obſerve 10 Commandments.

1. That they ſhall not kill.
2. Nor Steal.
3. Nor defile their Bodies.
4. Nor Ly.
5. Nor be unfaithful in their words.
6. That they ſhall reſtrain their inordinate Deſires.
7. Do Injury to no Man.
8. Nor be great Talkers.
9. Nor give way to their Anger.
10. That they ſhall labour to their utmoſt to get knowledge. *Tavernier's Collect.*

I might here present my Reader with more Creeds and Commands; but theſe, I think, are enough to ſatisfie the curioſity of moderate Inquiries.

*Burials.**Jews.*

THE ancient Jews had their Sepulchres in thier Gardens, 2 Kin. 21. 18. Mat. 27. 60.

The *Barbary Jews* at this day in their Burials uſe this Order.

1. They wash the Corps of the poorer ſort in common VVater; of the Rich in VVater of Roses, Orange-Flowers, &c.
2. They

2. They put it in a Shirt, Drawers, a Stripe of Linnen, white Sheet and Coffin, and soe both stand.

3. The Corps is carried by four to the place of Burial, in this order; first the Priests, next the Relations, next the Invited Neighbours.

4. As they go, they all sing the 49th Psalm, *Hear this all ye People, &c.* and if it last not to the Grave, they begin it again.

5. At the Grave ten Rabbies or old Jews say over some parcels of Divine Service.

6. The Relations stir not abroad for a week after, unless upon some extraordinary busyness, (and then without Shoes) Neighbours come to the House to pray with them.

7. Their mourning Habit is a black *Cassock*, or the same Cloaths they wore, when the Party died. Dr. Addison.

8. Their common Epitaph is *Caro loca dolere
in the bundle of Life, with the rest of the just Amen,
Amen. Selah. Rose.*

In the Funerals of the *Ancients*, there were these following Officers.

1. *Liberitarii*, such as had the oversight of all things necessary.

2. *Pollinctores*, who had the Office of anointing the dead Bodies.

3. *Cupodes Cadavrum*, who attended the Dead till they were carried to the Funeral Fire.

4. *Spillones*, or *Sandspilarii*, such as commonly carried out by Night the meaner sort, and they were cloathed commonly in white.

5. *Designatores*, such as did martial every Man according to his place.

6. *Praefixa*, Women-Mourners, that went before the Corps, singing a doleful Song (to invite others to Sorrow) which was called *Nenia*; as some would have it, from the noise which is made in weeping.

7. *Offores*, such as burnt the Bodies of the Dead.

Among the *Romans* burying in the Earth was first used, then Burning, till A.C. 200.

Trumpets used at the Funerals of the Rich.

Pipes at poorer Funerals.

The Order of Burials was thus:

1. The Body was wash'd and anointed: the Rich with costly Ointments, such as *Anomum* yielded, which was a Shrub growing in Armenia and the Eastern parts, from the use of which, in embalming the Dead, some think the word *Mummy* is deriv'd.

2. The Body was decently covered, and laid upon a Bier, and placed ready to be carried forth.

3. A Coronet of Flowers was set upon it.

4. Wax Candles also were carried before it to the Funeral Rite.

5. In the Funerals of Honourable Persons there were before the Corps in order many Chariots, according to the number of Progenitors (such as were famous) and on each Chariot a Bed with an Image of one of them.

6. Before all these went, the *Lictores*, carrying the *Fasces* (the Rod and Axe) with such Ornaments as belong'd to the Office of the Person deceas'd.

7. To preserve the Ashes and Bones from mixing with the Ashes of the Wood, with which it was burnt, they wrapt the Body in a Sheet made of a kind of Flax, called *Asternum*, which is of that nature, that it is not consum'd, but is only cleand by the Fire.

8. They gather the Ashes and Bones, and put them in Pitchers of Pots, (Urns, Vessels of four Gallons and a half apiece,) made sometimes of Earth, and sometimes of Brass.

9. They placed the Urns of the better sort in stately Vaults, belonging to great Families.

10. The time of the Funeral was the Eighth day for Burning, and the Ninth for Burying.

11. The Fire (*Burnum*) was quench'd with Wine; the Bones being gather'd together, were sprinkled with

water, and flowers were strewed over them.

12. They

with Wine, and washed with Milk till separated from the Ashes, and then perfumed, and put into the Urn, and buried.

12. At the Funerals of great Persons there were *Ludi*, called *Novendiales*.

13. There were Suppers.

1. *Caena feralis*, a sorry one, usually sent in by the Friends of the Dead, and dress'd by *Caius Nundinalis* (as *Plautus* calls him) and cast into the Funeral Fire to the *Dii menses*, and burnt with the Body.

2. *Requiritio*, a Drinking prepared for those that come from the Funeral back to the House of Mourning.

3. *Silicernium*, *Baiths deavor vno & deiz-vo*, this was set down at the Grave.

4. *Epulum Novendiale*, the more solemn Entertainment. Dr. *Holiday*, Illustr. on *Tro. and Persius*.

14. They strewed Flowers on the Sepulchre, and planted them on the Graves; and thus sometimes yearly.

Modern Heathens.

The Funerals of the *Baishnans* in *East-India* are of the old stamp, burning the Corps to Ashes in a holy fire compounded of all sorts of costly Woods and Aromatick Spices; the Wife also (in expectation to enjoy her Husband amongst incomparable pleasures) envelops her dainty Body with the merciless Flames, for which affection she obtains a living Memory: The reason of which custom was, the spite of former Wives, in poysoning their Husbands, which gave occasion to their Prince to make such a Law, That the Wife should be burnid with the Husband; as Sir *Tho. Herbert* in his *Travels*, tells us out of *Alia*, and *St. Hieron.*

In *Angola* they bury thus; the Dead is wash'd, painted, apparrell'd, and laid to sleep in a spacious Dormitory, his Armolets, Bracelets, and voluntary Shackles accompany him; they circle the Grave with Mimic Gestures and Ejaculations, concluding with the Sacrifice of a Goat. Sir *Th. Herbert*, and *Rosse*.

The *Persees* put the Body into a Winding-sheet; as they go to the Grave, the Kindred beat their Breasts all the way, but with little Noise, till they come within fifty or an hundred paces of the Burial-place; where the *Herbod* meets them, usually attired with a yellow Scarfe, and on his Head a thin Turbant; the Bearers carry the Corps upon an Iron Bier (for Wood being Dedicated to the Fire, is forbid) to a little shed, where, after some mysticks acted, they hoise it up to the Top of a Round Building, about 12 Foot high, and 80 in circuit, flat above, and open to the Air, and expose the Carcals to the Sun, and Ravening Birds. Sir *Th. Herb.*

Lucian in his discourse *de Luctu* hath this observation;

The *Greeks* burn,
The *Persians* bury,
The *Indians* Besmear with hogs-grease,
The *Scythians* eat, or hang upon Trees,
The *Egyptians* powder, (with salt and spices to prelervre from putrefaction.)

The *Romans* Embalm,
The *Gangetiques* drown,
The *Nansingans* immure,
The *Brahmans* exposeth to birds,
The *Bactrians* to dogs, &c. Sir *Tho. Herb.*

Travels.

The *Gowbers* (Heathens in Spahawn) put their dead upright in a hollow Tree.

The *Indian Christians* thus,

1. The Priest is sent for to pray; and administer the *Eucharist*, (if desired.)

2. The

2. The sick takes a long Farewell of wife, children, &c.
3. The Survivors rather joy, than mourn.
4. The Corps is washed and wrapt in clean linen.

5. Friends carry it to the grave, and place the head *West*, with respect to *Jerusalem*, or else local Paradise.

6. Five days after they visit the family, feast and fast, as we accustom. *Idem.*

The Inhabitants of *Casta* in *E. Ind.* place the Carcass in a deep, long, narrow *Cave*, or else between two walls built on purpose; where the simple Relict immures her self voluntarily, and dies by famine. A most formidable death! *Idem.*

The Inhabitants of *Japan* in mourning wear white. *Idem.*

The Chinese,

1. Wash, perfume, and apparel the Corps with his best cloaths.

2. Cover his Head, and set him in a chair.

3. The wife and Children come in and kiss him, according to their Seniorities, and Kindred also, kneeling down, and kissing the dead man's hand, with ejaculations, beating their breasts, and tears.

4. The Third day Coffin him, Cover him with silk, and set up his picture.

5. For 15 days the Corps rest; the Priests feast, offer sacrifice, burn incense.

6. The Widow and Children mourn for 3 years, not seen to joy in any thing.

In like manner the Inhabitants of *Japan* invoke their *Mannadas*.

Muscovites.

1. When the sick is departed, the Relations stand about the body, and excite one another to bemoan him, asking the Deceased, why he would die?

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die? Were his affairs in a good condition? Did he want meat and drink? Was not his wife handsome or young enough? Or not faithful to him? &c.

2. They send a present of Beer, *Hydromel* and *Aqua-vite* to the Priest, that he may pray for the Soul, &c.

3. They wash the Body, put on a clean Shirt, and new *Russia*-Leather Shoes, and lay him in the Coffin, with his Arms Crois the Breast.

4. The Coffin (made of the Trunk of a Tree) is covered with a Cloth, or some Coat of the Deceased, and carried to Church, with this Solemnity and Order.

1. First the Priest carrying the Image of the Saint, assign'd the Deceased at Baptism.

2. Next, four Virgins, next a-kin, filling the Air with horrid Cries, and keeping time in their Elevations, and Cadencies one with another.

3. Next the Corps, carried by six Men, the Priests incensing it all the way, to keep off evil Spirits, and withal singing Psalms.

4. Lastly, Kindred and Friends, but disorderly, with every one a Wax-candle in his Hand.

5. At the Grave, the Coffin is uncovered, the Image held over him, certain Prayers said, with these words oft repeated,—*Lord look upon his Soul in Righteousness*; the Widow continuing her Lamentations, with the same questions mentioned before.

6. They Kiss the Corps, or the Coffin; and the Priest puts a piece of Paper between his Fingers, which is a kind of *Testimonial*, or *Passe* for his Admittance into the other World, sign'd by the Patriarch, &c. and Sold by the Priest.

The Form thus,

We whose Names are hereunto Subscribed (the Patriarch, or Metropolitan) and Priest of the City of N— do make known and certify by these Presents, that the Bearer of these our Letters hath

hath always lived among us, like a good Christian, professing the Greek Religion; and tho' he hath committed some Sins, yet he hath confess'd the same, and received Absolution, and taken the Communion, for the Remission of his sins;— hath Honour'd God and his Saints;— hath said his Prayers; and Fasted on the Hours and Days appointed by the Church; and hath earned himself so well towards me his Confessor, that I have no reason to complain of him, nor to deny him the Absolution of his Sins. In witness whereof we have given him the present Testimonial, to the End, that upon sight thereof, S. Peter may open to him the Gate of Everlasting Bliss.

This done, the Coffin is shut up, and put in the Grave, with the Face *Eastward*: They Mourn forty Days, and Feast on the third, because then the Face is disfigured; on the second, because then the Body begins to Putrify; and on the twentieth, because then the Heart Corrupts. Some build Huts over the Grave, and cover them with Mats, because the Priest, Morning and Evening, for six Weeks, Prays over the Grave. *The D. of Holstein's Embas. Travels.*

Lutherans.

The Lachrian Women Mourn in White. Dr. Brown's *Trav.* p. 169.

Tartars.

When a Sick Person lies dangerously ill, they send for a *Moullah*, who comes with the *Alcoran*, which he opens and shuts three times, saying certain Prayers, and laying it upon the Sick Person's Face; if the Sick Person recover, 'tis attributed to the Sanctity of the *Alcoran*, and the *Moullah* is Presented with a Sheep or Goat. If he Die, all

his Kindred meet, and carry him to the Grave, with great Testimonies of Sadness, crying continually, *Alla, Alla.* When he is Interr'd, the *Mandib* mutters certain Prayers over the Grave, and is paid for his Pains according to the Wealth of the Heirs. For the Poor he generally spends three days and three nights in that Exercise; for the Rich he as usually spends a Month, never stirring all the while from the Grave, and sometimes seven or Eight. *M. Tavernier l. 3. c. 13.*

Circassians and Comanians.

At their Funerals, the near Relations or Friends of the Dead cut their Faces, and some other parts of their Bodies with sharp Flints; others Prostrate themselves upon the Ground, and tear their Hair, so that when they return from the Burial, they are all of a gore Blood: However, notwithstanding all this Affliction, they never Pray for the Dead. *Idem. l. 3. c. 12.*

Gours.

When the *Gours* are Sick, they send for their Priests, to whom they make a kind of Confession; whereupon the Priests enjoyn them to give Alms, and other good Works, to gain Pardon of their Sins. They neither Burn, nor Bury; but carry the Corps without the City, to a Wall'd place, where are abundance of Stakes about 7 or 8 foot high, fixt in the Ground, and tie the Dead Corps to one of the Stakes, with his Face towards the East: The People falling to their Prayers, till the Crows come. (which those Cemetaries draw to them.) If the Crow fasten on the right Eye, they believe the Person to be happy, and for joy, give large Alms, and make a Feast in the Field; but if upon the left Eye, they return home sad, without speaking

speaking to one another, give no Alms, nor Eat, nor Drink. *Idem.* l. 4. c. 8.

When a Man is just breathing his last, they put the Mouth of a Dog, to the Mouth of the Person Dying, and cause him to Bark twice in that posture, that the Soul of the Deceased may enter into the Dog, who, they say, will deliver it into the hands of the Angel appointed to receive it. When any Dog dies, they carry him out of the City, and Pray to God for the Carrion. *Idem.*

Armenians.

When an Armenian Dies, the *Mordichou* (one whose Office it is to wash the Dead) fetches from Church a Pot of Holy-water, pours it into a great Vessel of Water, in which he puts the Corps and washes it; then they dress it with a new white shirt, breeches, waistcoat, bonnet, put it in a linnen Sack, carry it to Church, with every one a Taper in their hand: there the Priest saith certain prayers, sets up lighted Tapers round the Corps, and so leaves it all night. Next morning the Bishop or Priest saith *Mass*, and then carry the body before the door of the Bishop's house, where the Bishop comes forth, and saith a prayer for the soul of the deceased, then 8 or 10 of the poorer sort carry the body to the Church-yard, the Priests Singing Dirges all the way, till the body is let down into the grave, the Bishop throwing 3 handfuls of Earth into the grave, saying, *from Earth thou cam-est, to Earth thou shalt return, and stay there till our Lord comes.* Their feasts afterwards for Priests and poor are chargeable for 7 days together, believing no soul departed can be saved without it. *Tavernier* l. 4. c. 13. If a slave dies, the Master writes a note, let him not grieve, I make him free.

In

In Mexico,

The Pagans buried their dead in gardens, or on mountains ; sometimes they burn'd the body, and if he was a great man, they killed his chaplain, and his officers to attend him, and buryed his wealth with him, that he might not want in the other world. *Ross.*

The Priest used to attire himself at these funerals, like a Devil with many mouths and glass-eyes, and with his staff stir'd and mingled the ashes. When the King died, the Priests were to sing his Elogies, and to sacrifice 200 persons to serve him. *Idem.*

Armenians.

When we were at Breakfast, news came that a certain Bishop was dead, in his return from the three Churches; whither he was sent by the Patriarch, to gather certian duties due from the Villages. Immediately the Arch-Bishop rising from Table, with all his Assistants, and having made a prayer for the dead, sent a Bishop and six Monks to fetch the Corps; who returning a little after midnight, the body was presently laid in the Church upon a Carpet spread upon the ground, with the face turn'd toward the Altar: In the mean time a great number of Wax-Tapers were lighted, and all the rest of the night two Monks watch'd by turns to pray for the dead. The next morning early the Arch-Bishop the Bishops and all in Religious orders said the Office for the dead, which lasted half an hour; and at the end of the Mass they brought the Corps to the Altar, so that they made the feet of the Corps to touch it. Then they took off the linnen cloth that cover'd his head, at which time the Arch-Bishop anointed him

him in six places with holy oyl, saying certain prayers every time. Then they cover'd him again and said other prayers which lasted half an hour. Then they carryed the Corps out of Church with Crosties and Banners, and every one a Taper in his hand. As the Corps pass'd by, one of the Bishops put a paper in his right hand, containing these words, *I came from the Father, and I return to the Father.* Being brought to the grave, upon a little mountain near the Covent, and set down, they said other prayers which lasted a quarter of an hour. In the mean time a Bishop going down into the grave, took away all the stones, and made the place smooth ; after which the Corps was let down wrapt in a large linen sheet. Then the Bishop according to the Custom, rais'd his head a little higher than his feet, turning his face to the East. Which done, the Arch-Bishop and Assistants took every one a handful of Earth, which the Arch-Bishop bless'd and gave it to the Bishop who strew'd it over the body. Then the Bishop coming out again, the grave was filled up. *M. Tavernier l. 1. c. 4. p. 18.*

Nestorians, Armenians, and Jacobites.

At Bagdad, if a Christian dies, all the rest come to his burial, and returning home, find a supper prepared to welcome them : the next day they return to the grave, pray for the deceased ; and the third day there is a dinner for all comers and goers. Sometimes there will be 150 persons at a burial. They repeat the same Ceremonies for the 7th 15th 30th and 40th days afterwards : having a great veneration for the dead, for whom they pray too often. This feasting is so costly, that the poor often sell their Children for their debts. *Tavernier l. 2. c. 2. p. 86.*

Perſians.

Among the *Perſians*, when a Patient lies danger-
ously ill, a Fire is made upon the Terraces of the House,
to give the people notice to pray for him : when
dead, the Houſe rings with Crys and Lamentations,
especially of the Women who tear their Hair,
and ſhew ſuch Antic Poſtures, that a Man would
think them poſſeſſed; in the midſt of their telling
what worthy Acts he hath done, &c. then the
Cazi is informed, who anſwers.—*Serchoama Salam-*
met bafhet, i. e. *May your Head be in ſafety*; he
feals a License to a *Mourderchour*, to take the Bo-
dy, and wash it in a Houſe, built on purpose near
a running Water ; then come a great number of
Moullabs with long ſtaues(having thin Iron or Latteſt
Plates at the ends) wrapt about with Taffata,
tearirg their Throats, with crying *Allah, Allah,*
Allah, repeating nothing elſe, and dancing ſome-
times on one Foot, ſometimes on another ; the
Cloaths of the deceased belong to the *Mourder-*
chour; all that meet the Bier, proffer their Shoul-
ders to help to carry : If a Person of Quality be
buried, all his Horses are bridled and ſaddled, and
one carries his Turban, another his Scimiter, ano-
ther his Bow, Arrows, Buckler, &c. Their Graves
are ſix Foot long, ſix deep, and two wide, wherein
they lay their Bodies with their Faces towards
Meccha: if a rich Man, he is buried with Turban,
Scimiter, Bow and Arrows, and Victuals ſet before
him ; the *Moullabs* go to the Houſe, and eat, and
are paid there for their ſinging and bawling, &c.
Tavernier, l. 5. c. 20.

Abiffines.

- The Dead Body is,
1. Well washed.

2. Fumed

2. Fumed with Incense, and wrapt up in proper Garments.
3. If of noble extract, laid on a Bier, (covered with a Bull's Hide.)
4. Carried to the Grave, laden with Cosses, Censers, and Holy Water, and this with a very swift pace.
5. Set down before the Grave, whilst a certain Paragraph out of St. John's Gospel is a reading.
6. After this the Body being sprinkled with the Water, is not let down, but thrown into the Sepulchre.

—When *Marcus*, the eldest Son of *Susanna* the King, was buried, they sounded forth,—

Marcus is dead, Hallelujah.

Marcus is dead, Hallelujah, &c.

And this they repeated so often, and so loud, that the Fathers sent from *Rome*, and then but newly arrived in *Aethiopia*, were astonished, not knowing whether the *Aethiopians* rejoiced or lamented. *Job Ludolph.* l. 3. c. 6.

Indian Christians.

1. The Survivor rather rejoiceth, then seems to mourn.

2. The Corps is wash'd, and wrapt up in clean Linnen.

3. When 'tis carried to the Grave, the Head is laid West, with respect to *Jerusalem*, or the Local Paradise.

4. Five days after Friends visit the Family, and Feast and Fait with them, as with us they use to do. *Sir Tho. Herbert.*

Mahometans.

The *Turks* commonly bury by the High-ways, yet their Tombs are not ordinarily splendid, consisting

sisting only of a Stone, erected at the Head and Feet; yet some set up Stones, of two, three, or four Yards high; some have a Turbant carved upon the Stone, at the Head, and others set up two Pillars of Stone; some proceed farther, and raise the Sepulchres (as with us) and afterwards place two Pillars upon them, one at the Head, another at the Feet. At *Scopia* I saw fair Ones after this manner, and two Sepulchres in one of them; but the best way I observed in these parts, (*Larissa* and *Theffaly*) is by building a Pavillion supported by four Pillars. As we travelled from the South from *Jagodna* to *Servia*, I saw on the side of a Hill, a large Turkish Tomb, about four Yards long, and a Iquare place covered by it, which the *Chiawie* told me was the Tomb of one of their Saints, and accordingly performed his Devotions at it, and at other places; on *Thursday-night* and *Fridays* I observed the Women to visit to Sepulchres, and pay their Devotions at the Tombs of their deceased Friends. *Dr. Brown's Travels*, p. 50.

Thebans.

Amongst the *Thebans* none might build him an House, before he build himself a Sepulchre to be buried in.

Dutch.

The *Synod* at Eleven a Clock, went to the Funeral of *Hemicus ab Hell*; the solemnity was no more but this; some of the chief of the Town, with the whole *Synod*, (of *Dort*, I suppose) went to the House where he died, accompanied him to the Church, laid him in the Grave, and went home again, almost in as little a time as I have told it you. *Mr. Hales's Letter to Sir D. C.*

Tun-

Tunquin.

The Tunquines at their Entertainments set great store of Artificial Fire-works; they set upon the Tombs of the Deceased good store of Victuals and Confitures, out of a Belief that the Dead archester for them; for their Priests keep them in this blind error for their own advantage, and so well order their busines, that there is nothing left by Morning. The same is practised by the Chinese at Batavia, where they have a place without the Town to bury their Dead, which puts me in mind of this story: Their Burying-place lying in the walk of the Soldiers, when they saw the *Priests* on one of the Tombs, they took it away to their Guard, and there feasted themselves; the Chinese Priests that usually came about Midnight to take away the Victuals, finding themselves several times bereaved of their Expectations, and suspecting the Soldiers belonging to the Holland Garrison; first complained to the General and Council; but that not taking effect, they resolved to poison both the Meat and Drink, to prevent the like fraud for the future. This took so good effect, that afterwards many of the Dutch Soldiers being poisoned, deterred the rest from any such Licorish Attempts. *Tavernier's Collect,* &c.

Calvinists.

Concerning the Funeral of the *Calvinists*, see before in the former part.

Papists.

They have a peculiar Office for the Dead in Purgatory, which some perform every third day.

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some every seventh, some the 30th, some the 40th day, others the 50th, others yearly; but note, that no Mass must be said for the Dead on Festival days, except the Body be present. Incense may be burned for the Living, but not for Dead. The Corps may not be brought into the Church whilst Mass is saying for the Living, but must be set in the Church-porch till Mass be done, and the Mass for the Dead be begun, in which Mass the *Kiss of Peace* must not be given, because there is no Communion between us and the Dead. Their Order is thus:

1. The Corps is washed and anointed.
2. 'Tis carried to Church, the Bearers by the way resting three times, to signifie Christ's resting in the Grave.
3. Holy Water and Frankincense is put into the Grave, to keep out evil Spirits, &c.
4. He is buried with green Bays, to shew the Immortality of the Soul.

5. With the Face upward, and his Feet toward the *East*, to shew his Expectation of Heaven, and his readines to meet Christ in the Resurrection (from the *East*).

Note. 1. Every Christian buried out of the Church or Church-yard, hath a Crois set at his Head, to shew that he was a Christian.

2. Clergy-Men in Orders are buried in the habit of their Orders.

3. All are wrapt in Linnen, because Christ was so.

4. Some also in Sack-cloth, to shew their Repentance.

5. Antiently the names of Holy Men were registered in Scrolls or folding Tables, called ΔΙΠΤΙΧΩΣ, *Dypticks*, which words the Latin Church retained [Dr. Holyday on Juven. p. 173. saith, *The Dypticha were two Tables, containing the names of especial Persons, some alive, and some dead; some Virtuous, some Vicious;* — *Read in time of Divine Service amongst the Primitive Christians for the deter-*

determination of bad, &c.] and the Bishops kept them, and publickly read them in time of Divine Service, to shew that the Just shall be had in everlasting remembrance.

6. Prayers for the Dead are only for such as are in Purgatory, *i. e.* who died in Venial Sins, unrepented of.

7. There is neither *Gloria in excelsis*, nor Hallelujahs used in the Office for the Dead. *Mr. Rosse, out of Aleninus, &c.*

Roman.

The *Roman Catacombs* are without the Walls of the Town, according to the Law of the twelve Tables, yet they seem to run under it, *viz.* vast Caves in the Rocks, made use of as Repositories of dead Bodies, where they were thrown, and there putrified (*putuerunt*) thence called *Puticoli*, where the meanest sort of the *Roman Slaves* were laid. Dr. *Burnet's Letters*, who discourses upon them at large.

Guinea.

In *Guinea* they bury Gods of Straw with their Dead, that they may accompany them in the other World. *Pacquet broke open*, Vol. 2.

Mexico.

The Priests in *Mexico* interr'd the Dead; the places where they buried them were their Gardens and Courts of their own Houses; others carried them to the places of their Sacrifices—in the Mountains; others burnt them, and after buried the Ashes in the Temples. They sung the Funeral Offices like Responds, often lifting up the dead Body, with many Ceremonies; at these Mortuaries they did eat and drink; and if it were a Person of Quality, they gave Apparel to such as came; the Friends saluted the Person, as if he were living

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ing; for a King or Lord, they put some Slaves, Cook, Butler, &c. to death with him, to serve him in the other World; they give him Ornaments also; the Obsequies continued ten days, &c. Purchas out of Acosta.

Guiana.

In some parts of *Guiana*, when the Flesh of the Dead is worn off by Putrefaction, they hang up the Sosleton in the Chamber or House where the Party died, decking the Scull with Feathers of divers Colours, and hanging Jewels and Plates of Gold about the Arm and Thigh-Bones. *S. Clark.*

A Table of Heresies and Errors, or at least, different Opinions from what is asserted in the Column of Orthodoxy.

Orthodoxy.

There
is
One
God.

Without
Body Parts,
Passions.

Who
created
the

Heresies and Errors.

Atheist (*Diagoras, Theodoreus, &c.*) There is no God. *Julius Caesar Vain* suffered as an Atheist.

Polytheists (*Pagan*), There are many Gods. *Gnosticks*, Two Gods.

Marcionites, Two Gods : one maker of the World, bad, the other good.

Manshees, Two Gods, One good, Φῶς ; the other bad, θόλος.

Valentinus, Thirty Gods, or ἀπόκτονες, divided into several *Syzygiae*.

Basilides, One Chief Power, *ΑΓΑΠΗΣ*.

Anthropomorphites, With a body, parts and passions, as a man.

Meletonii, With a body, &c.

Mahometans, Of a Corporeal Essence with a Soul.

Hobbes, God is Almighty matter.

Aristotle, The World was Eternal.

Hermians, Seleucians, Matter was co-eter-

World,
viz. Heaven and Earth of nothing, and all things therein.

And formed Man of Earth, with a Reasonable Soul.

Rules all things by his Providence.

nal with God. So the *Muggletonians* say of Earth and Water.

Carpocrates, Cerinthus, Simon Magus, Saturninus, Menander, (Arbonici,) God did not make the World; but Angels, in number 7; the Off-spring of Abraxas; without leave from God.

Basilides, Those 7 Angels made 365 Heavens.

Marcionites, The World was too base a thing for God to create.

Manichees, The substance of the good God was distributed by crumbs among the creatures.

Luciferiani, Priscillianists, The Devil made the world; for it lieth in wickedness.

Familists, God by them made the world.

Epicurus, The world was made by a Fortuitous concourse of Atoms.

Hobbes, Whether God created all things else, is to be decided by the civil power.

Manichees, Priscillianists, The Devil made man (his body only, I suppose they mean.)

Patriciani, The Devil made our flesh, which may be put off by violent Death.

Paterniani, The Devil made the lower parts of man, which may be used to sin.

Priscillianists, The soul was made of the same substance with God.

Luciferiani, The soul was raised out of the flesh.

Jews in Barbary, All souls were created together, and put in a certain Region, &c.

Hobbes, Irreverent, That man at his first creation was imperfect.

Epicureans, The world is too base for God to look after.

Aristotle, Certain Angels are intrusted with the Government.

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Cyprian, God hath committed the Government of the world to certain Celestial Powers.

Stoicks, Mistickees, All things are Ruled by Fate and Fortune.

Bardefanes, All things are Ruled by Fate.

Jews in Barbary, Every man hath Two Angels, one good and another bad, attending him.

Colarbas, The Generation and Life of man is in the 7 Planets.

Familists, All things are Ruled by Nature, not ordered by God.

In the
Godhead
are 3
Persons.

Marcellians, Luciani, The Trinity is an Extension of the Deity.

Habbes, Is but a threefold Representation of God.

Noetians, Praxeneans, Hermogeneans, There are 3 in the Godhead, but not 3 Persons.

Sabellians, 3 in Name only.

Gnosticks, Marcionites, Valentiniass, More Gods, yet not 3 Persons.

Syreni, Tritheites, Eunomeans, 3 Gods, or Spirits, or Principles, not distinguished only, but divided also.

Macedontians, Franciscans, 2 Gods, Father and Son, Old and New.

Seleuctians, 1 Person.

Armenians, Anastasii, Emp. Apollinarians,

A Quaternity.

Servetus, There is no distinction of Persons in God.

Jews, Turks, Monatists, Deny the Trinity : so likewise the *Muggletonians*.

Blandrat, Alciat, Christians in worshipping 3 Persons, worship 3 Devils.

Lord Herbert deigned Jesus Christ to be a Person in the God-head.

Alogiani, Samosateni, Aygianis (John 1. 1.) doth not signify a Person, but the purpose of God the Father to make the world, and send Christ.

A.

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Antitrinitarians, Polonian Arians, Socinians also, Deny the Trinity of Persons.

The Fa-
ther.

Servetus, There is no real Generation in God.

Muggletonians, God the Father was a Spiritual Man from Eternity, but in time produced a Natural Body.

Theaurau John, 'Tis nonsense to say God is the Father of us all.

Jesus
Christ the
Son of
God.

Arian-dadicians, Christ is the Father's Servant.

Arians, Not truly or naturally the Son of God, nor of the same Substance with the Father.

Servetus, Christ was but a Figure of the Son of God.

By Eter-
nal Ge-
neration.

Photiniani, Servetiani, (Nativitarii) the Son always was, but not Son till Born of the Virgin.

Eunomians, Samosatenians, say the same.

Francis Kier, Christ was not God, till after his Resurrection.

Polonian Arians, The Eternal generation of the Son is against Truth and Reason.

Very
God.

Carpocratians, Cerinthians, Ebionites, Mar. Hammans, Turks, Socinians Jews, Eunomians, Impugned Christ's Divinity.

Agnostic, Christ's Divine Nature was ignorant of some things.

Nestorianians, Christ became God by Merit, not by Nature.

Catabapt. (some) Blandrat, Christ is not the true God.

Of one
Substance

Macedonianians, Christ is not of one Substance with the Father.

Anomai, Not like the Father at all.

Aca-

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with the Father.

Arianis, Semi-Arianis, He is like the Father, ὁμοίως οὐ κατὰ φύσιν.
Arianis, He is like the F. κατὰ φύσιν.

Very Man of a Human Body.

Saturninus, Marcionites, Eutychians, Cerinthi, Manichees, Arachontici, (Phasianists.) Christ was Man but putatively.

Apollinaris, Christ took an Etherial Body of the Stars.

Valentiniani, (Meno) A Spiritual and Celestial Body, by the Virgin Mary, as by a Channel.

Apollinaris; Christ's humanity is consubstantial with the Father.

Ubiquitaris, Christ's Body, humanity, is every where.

Serustus, Christ's Body was compact of three uncreated Elements.

Apthartodoña, Christ's Body was not corruptible; but immortal as soon as he took it.

And reasonable Soul.

Eunomians, Arians, Christ had a humane Body, but not Soul.

Apollinarists, Christ had a humane Body, but not Soul; or if Soul, not Mind.

Valentini, Christ had a carnal Soul.

Theopaschites, Christ had a Body, but not Soul.

Cod and Man in one Person.

Eutychians, Diocletius, Severites, Christ had but one nature, compounded of Divine and Humane.

Arephali, Theodosiani, Christ had not the properties of both natures.

Nestorians, The word and Flesh were united in one Person, as two Friends in love.

Apollinarists, The word was changed into Flesh.

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Conceived
by the Ho-
ly Ghost.

Born of
the Vir-
gin Mary

Pure
from all
Sin.

Our only
Saviour.

Monothelites, Christ had but one Will.
Theodorus Mæſebius, The word is one
thing, and Christ another.

Ebionites, Carpocrates, Theodosius, Christ
was conceived by Man of Humane Seed.
ex Viri coitu.

Valentinians, Anabaptists, Familists, Christ
took the Flesh of the Virgin Mary, qu. by a
Chanel.

Armenii, Christ had an incorruptible Bo-
dy from the first moment of Conception.

Nestorius, The Virgin Mary was not
Θεοτόκος.

Socinus, Christ's Incarnation is against
Reason.

Hoffman, God took Flesh of himself.

Mennonists, Denied Christ to be born of
Mary.

Animarians, Denied Mary's Virginity,
as did also *Cerinus* and *Heleidius.*

Jews, Christ was a Violater of the Sab-
bath Law, &c.

Marcionites, Christ dissolved the Law,
Prophets, and all the Works of God.

Saturnians, Christ came into the World
to destroy the God of the Angels.

Mas. Hamant, Christ was a sinful Man,
and abominable Idol.

Leon. Vairus, Christ was a *Veneficus*, a
common Poisoner of Men and Women.

Barcocab, Moses Cretensis, False Messiahs
of the Jews.

Arminius, Christ died sufficiently for all,
but not effectually for any particular Per-
sons.

Socinus,

Orthod.

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Socinus, Christ did not satisfie for us, but obtained power for us to satisfie for our selves.

Simon Magus,
Menander,
Montanus,
Manes,
Mahomer,
David Geogra, } FalleSaviours. } Called
 himself
 the Holy
 Ghoſt.
 Called
 himself greater than Christ.

Noetus, called himself *Moses*, and his Brother *Aaron*.

One Mother *Fane*, is the Saviour of Women, said *Poftellus* the Jesuit.

Saturnius, *Desider*, *Burdegal*, *Eudo de Stella*, &c. Falle Christs.

Was crucified,
 dead, buried.

Cerintbus, Jesus was not Christ.

Manichees, *Phantasmatici*, *Cerdonites*, *Euthychians*, Christ suffered not truly, but in appearance only.

Familists, The Incarnation and Passion of Christ is to be understood Allegorically.

Sabellians, *Serverus*, *Basilides*, *Armenii*, *Apollinarij*, (*Patri-Passiani Theopaschites*.) The Godhead suffered. So also the *Muggletonians*.

Islebius, *Andreas Musculus*, Christ suffered in his Humanity and Divinity both.

Petrus Antioch. The whole Trinity was crucified.

Manichees, The very Devils hung upon the Cross.

Muhamedeus, Not Christ who escap'd through the Roof of the House, but *Iudas* the Traitor was crucified in the shape of Christ.

Socinus, Christ died for the Infirmities of our Nature.

Descend-
 ed into
 Hell.

Liberatores, Christ descending into Hell, the damned souls believed, and were delivered.

Papists,

Papists, Christ went into Lake Limbo, to loose the souls of our Forefathers.

Carlisle, Christ descended not into Hell at all.

Banister, Christ in Hell endured the very Torments of the Damned.

Jews, *Herman*, *David George*, Deny the Resurrection of Christ.

Cerinthus, Christ shall Rise, is not yet Risen.

Swenkfeldians, Christ after his Resurrection was so Deified, that he is merely God alone.

Jews, &c. *Herman*, Christ is not ascended.

Ket, Christ's Humane Nature is not ascended, but is in *Judea*, gathering a Church.

Montanists, *Catacombians*, *Carpocratians*, Christ in soul only ascended.

Papists, Christ at his Ascension carried with him the souls of those he delivered out of Limbo.

Germ. Divines, Christ carried with him the souls and bodies of those he raised out of their Graves.

Brentius and *Ubiquitaries*, Christ's body, after his Ascension, now is every where.

Atheists, *Maniebees*, There shall be no general Judgment.

Origenists, *Catacombians*, All the Devils and Damned in Hell, shall after some time be saved.

Turks, Those Devils, &c. that in Hell cry for mercy, shall be saved.

Familists.—The wicked shall not be judged, but die as Brutes.

Thence
he shall
come to
judg the
World.

Orthod.

Heresies and Errors, &c.

Coppinger and Arthington, said, *Will. Hacket* was come to judge the World, and themselves were his Angels.

Papists, Beside Christ, the Pope is Judge of Quick and Dead.

Cerintius, Papias, Origenes, Justinus, Nepotianus, Adamantius, Chiliasm, aliter, Christ shall Reign on the Earth 1000 years after the Resurrection. So *Apolinarius, Victorinus, Tertullian, Irenaeus, Lactantius*.

Jews, Before the Judgment, there shall be a Golden Age to the Godly.

Hutistes, Take upon them to prefix the very day and hour of Christ's coming to Judgment.

The H.
Ghost is
truly
God.

Macedonians, Tripicks, Arians, The Holy Ghost is a Creature or Power Celestial, created by God thro' the Word.

Effronites, The Holy Ghost is a bare Motion, inspired by God into the Mind.

Samecarenus, Photinus, Scimus, Servetus, Turks, Ochinus, Lombard, Ket, Humanus, Brownists, (some) Pneumatomachous likewise, saying, the Holy Ghost is not God, but God's Love of Virtue, whereby he worketh his Children.

Hieran, Melchisedec, Sim. Magus, His Helen, Franciscan, S. Francis} was the Holy Ghost.

Helebe, The Holy Ghost was a Woman, and the natural Sister of Christ.

Grecians, Russians, The H. Ghost proceeds from the Father, but not from the Son.

Tritheists, The H. Ghost is inferior to the Father; as the *Arians* lay, he is not inferior to the Son.

Mankind
is by Na-
ture cor-
rupt, and

Saturninus, Some men are naturally good, tho some bad.

Carpocratians, (some of them) they were every way as innocent as Christ.

Ado.

guilty of
Original
sin.

Adamites, They were every way as innocent as Adam before his Fall.

Jews, Carpocratians, Familists, Flatly deny Original sin.

Pelagians, Adam's sin hurt not his posterity.

Albanenses, There is no Original sin, if their Adversaries report truly of them.

Jack-a-Leyden, No Original sin.

Papists, The Virgin Mary was free from sin Original.

Council Trent, Concupiscence is no sin, but proceeds from sin, and inclines to sin.

Manichees, Original sin is another substance within us, so that Man is not voluntarily, but necessarily driven to evil.

Socinus, There is no Original Sin (*i. e.*) Concupiscence and Deformity of Nature in us.

Contracted by
natural
generation from
Adam, &
justly, we
being in his
loins when
he fell.

So that
now we
have no
will to
good of
ourselves.

Florinus, Blasius, Hermogenes, Therefore God is the Author of sin.

Valentinians, Original From the Devil.
Apollinarians, Sin From Nature.

Pelagians, Sin comes By Imitation.
Familists,

Arminius, All men are received into the Covenant of Grace, and all freed from Original Sin.

Pharisees, Sadduces, Pelagians, Donatists, Papists, Anabaptists, Man hath no free will to Good.

Lawr. Valla, Man hath no Power to move his Body to outward things, nor his Mind to sin.

Hobbes, Liberty of will in the Soul is Physically necessary.

Socinus. There is a Free will to Goodness in us.

Ortbod.

Heresies and Errors, &c.

Arminians, A Natural Man can (by using the gifts of Nature rightly) obtain saving Grace, &c.

Montanists, said, They knew more than the Apostles of Christ,

Socinus, No man by the Light of Nature can have any Knowledge of God.

Carpocrates, A Vicious Life will appease the Evil Angels.

Basilides, Ex'oll'd a civil Righteousness up to the very Heavens.

Angelici, Adored Angels; so did the *Jews*, and *Pythagoreans*, and *Platonists*.

Armenii, The Cross.

Helcefaire, The Water, and some Women akin to *Helcefeus*.

Greeks, The V. *Mary*, and Pictures.

Collyridiani, Offered bread to the Virgin *M.* *Papiss*, Saints.

Pagans, Men, under the Names of *Jupiter*, *Saturn*, &c.

Perfians, A Dragon.

Syrians, A Fish and Pigeons.

Egyptians, An Ox, Calf, Cats, Vultures, Crocodiles.

Turks, *Mahomet*.

Americans, The Devil, under the name of *Zemes*, and *Tanto*, and *Cendir*.

Hakem, President of *Egypt*, a *Mahometan*, would be called God; and was to be a servant of his, *Dararem*, who told him, he had got 16000 Disciples; viz. who would call him God.

Cuscans and *Peruvians*; *Viracocha*; i.e. the Creator of Heaven and Earth; (*Vaspu*) i. e. Wonderful; and the Sun and Stars, and Author of Rain and Thunder; and *Pachacuma* and *Macamoca*; i.e. the Earth and Sea, and Rainbow, high Trees, &c. Dragons, Bears, Tigers, &c.

Mex-

Nor suffici-
ent Know-
ledg of our
Duty.

Yet God
requires
holiness.

Viz. That
we wor-
ship him
alone.

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Mexican, --Vitzliputzli, viz. *Idolum quodam*.

Muggletonians, decry all outward Worship.

Quietists, do the same, and call to that which is Inward and spiritual.

Clancularii, professed no Religion with their mouth, but kept it in their heart.

According to his Word & Will.

Pessalorouchie, put the Finger in the Mouth, to appeale God with silence.

Tascodrongitæ Spirituales, put the Finger in the Nose, to shew their Ardency in Prayer.

Nudi-pedales, Went barefoot.

Collyridiani, Used to carry about Bread in Honour of the Blessed Virgin.

Papists, In Proceffion carry about the Sacrament on Horse-back, the Pope being carried on in a chair of Gold on the shoulders of 6 or 8 Noblemen.

By praying to him.

Messaliani, *Eucbitæ*, *Euphemite*, *Psalbiani*, *Martyriani*, were constantly Devoted to Prayers, but idle.

Agonyclita, Would not Pray kneeling, nor prostrate, but only standing.

Beggarlina, *Begbine*, No need of Prayers and Fasting.

Prodiciani, *Brownists*, Reject the Lord's Prayer, and all set Forms.

And praising him.

Arnekeim Church, sing the Prophets and their own Hymns.

And fasting and abstinence.

Cerdon, *Marcion*, *Saturninus*, *Carpocrates*, From flesh and marriage.

Tatianus, From Flesh, Wine and Women. *Manichees* (the Priests) did so, yet in Fasts had plenty and variety of Fruits, Spices, Liquors, &c.

Se-

Severus, From Wine, Women and Marriage.

Gnosticks, *Arians*, *Priscillianists*, *Apolo-licks*, *Hierarchites*, *Valentinians*, Marriage is not Lawful (or meet) whoredom is: so say the *Armenians*; *Apostolici* and *Encratite* from Marriage and Riches.

Turks, *Jews*, Polygamy is Lawful: so likewise say the *Hermogenians*, and *Ochinites*.

Valefii, Castrated themselves.

Nicolaitans, *Sim. Magus*, Woredom is Lawful.

Papiss, They which are of spiritual Kindred, may not marry.

Papiss, } admit none } that are married,
Vigilantian } into the } unless they will
Bishops, } Clergy } be first unmarried.

Origen, *Tertullian*, *Catbarans*, *Hencarians*, none should marry twice. And *Montanists*, of whom *Tertullian* was one: so *Athanasius*, *Jerome*, *Nazianzen*, *Origen*.

Offens, compel People to marry.

Manichees, Forbid marriage to the *Elect* (Priests.)

As God hath revealed his Will in the holy Scriptures of the Old and New Testament.

Circumcellians Burnt the Holy Scriptures. *Archontici*, rejected most of the Old Testament, and substituted the Apocrypha in its room.

Basilides, *Carpocrates*, *Valentinians*, *Manichees*, *Severians*, *Catacombis*, *Marcionites*, *Apelles*, rejected the Old Testament (for the most part:) so the *Socinians*.

Ebion, allowed only S. *Matthew's* Gospel, called *Paul an Apostle*.

~*Sadducees*, only the Pentateuch.

Muscovites, rejected the 4 last Books of Moses.

Samaritans, all but the Law and Prophets.

Nicolaitans, *Anabapt.* Psalms.

Some Rabbins, *Anabapt.* Job.

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Porphyry rejected Daniel.

Sebastian Castellio, Canticles.

Manichees, Severites, Acts.

*Marcion, all the Epistles, except to Tim.
and Titus.*

Althemerus, Epistles of James and John.

*Wigandus, John's first and second Epistles,
and Jude.*

*Card. Cajetan, Epistles of James, and to
the Hebrews; Two last of John and Jude.*

*Enthusiasts, and Luther (at first), Revela-
tions.*

Valentinians allowed only John.

Marcion, only Luke.

Tatians, only the Acts.

*Jews, Mat. Haman, Reject all the New
Testament,*

Pope Leo, called the Gospel a Fable.

*Anabaptists, Familists, Quakers, Deny the Scri-
pture to be the word of God.*

*Hobbes, The books of the Old and New
Testament, are not canon, unless made so
by the civil power.*

*Jacobus Hesistratus, He is an Heretic that
cleaves to the Scriptures.*

*Sadduces, Familists, The Fathers, under
the Law, understood nothing but Temporal
Happiness.*

The only
sure Rule
of Faith.
and Man-
ners.

Jews

Turks

Manichees

Arianists

Scythians

Papists

Enthusiasts,

Familists, &c.

Hobbes

Quakers

> Affert

Their Cabala.

The Alcoran.

Their Mysteries.

Their Symbolis.

—Jobela.

—Decret. & Tradit.

—Fanfies and Pre-
tended Revelat.

—Law of the Land.

—Dist. of the Spirit

Pbs.

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To be interpreted according to the Analogy of Faith.

*Hil
512*

Pharisees, Papists, Severians, The Scripture may be Expounded, how ye list: Are a Ship-mans Hole, &c. a Leaden Rule.

Servetus, Swenfeldians, Valdesius, Familists, Moranus, Libertines, Quakers, Anabaptists, Reject written Commentaries on Scripture, and Interpret according to their own Light of Reason.

Origenists, Libertines, Familists, Interpret according to the Allegorical sense, for the most part.

Thomists and Monks, On every Scripture will have an Analogical, Allegorical, Historical and Moral Exposition.

Brocardus, Morelius, Will have a mystical and Prophetical Exposition.

Cardinal Crusanus, As the Church alters, so doth the Interpretation of Scripture.

Job. de Wajalia, The Scriptures are too hard for any mortal man to Interpret.

Jews, Interpret according to the Expositions of their Rabbies.

Papists, According to the Expositions of the Church: i. e. Traditions, Fathers, Popes, Councils.

Jews, Ebion, Cerinthius, Armenians, Familists, &c. The ceremonial Law is not Abolished. So said also *Blattus* and *Florinus.* So also the *False App.* and *Serdonites,* and *Nazaries.*

Sabbatarians, Trinitaries, The 7th day Sabbath is still to continue, being Natural, Moral, &c.

Brownells, We are tied to all the Judicial Laws of Moses.

Phi Stubb; To some, if not to all.



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The
Moral
Law ob-
ligeth all

Which
yet no
meerman
can keep
Perfectly
in this
Life, but
are all
guilty.

Some
more,
some less.

But are
Justified

Manichees, The Old Law came from the
Prince of Darkness.

Isleb, Agricola, Antinomians, The Law is
not to be preached, nor the conscience of
sinners to be terrified.

Banister, It is utterly unlawful for the E-
lect, to think, speak, or hear of the Fear of
God, which the Law preacheth.

Glover, a Brownist, Love is come in place
of the 10 Commandments.

Almaricus, Moses's Law continued till
Christ; of Christ, till *Almaricus*; of the
Holy Ghost, till the End of the World.

Manichees, Cathariſts, Novatians, could
not sin, so much as in Thought. So the *Jo-
vinians* also.

Donatists, were so perfect, they could ju-
stifie other men.

Pelagians, need not say, Forgive us our
Trespasses.

Marcionites, were as pure as *Paul* and *Pe-
ter*.

Tarana and *Spirituales*, boasted the Gifts
of the spirit, and condemned others.

Beghardi-ine, hold Perfection here, no in-
creasing in grace.

Anabapt, Familists, Quakers, men may per-
fectly keep the Law of God. So saith *Socinus*
also.

Papists, Pharisees, men may do more
good works than God commands, viz. of
Supererogation.

Stoicks, Pelagians, Jovinianus, all sins are
equal.

Pharisees, We are Justified by external
Righteousness.

Sim. Magus, His fair *Helen*.

Turks,

Orthod-

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by Faith
in Christ

Turks, — Pilgrimage to Mecca, or Kissing Mahomet's Sepulcher.

Valentinians. — Labour of their Hands and good Works. See afterwards.

Turks, Erasmus, Galeatus Martius, — Living according to Nature. So said Lampsittus.

Anabapt. Turks, false App. in Asia, — Works without Faith.

False App. at Jersual. Ebion. Russins.
Papists, — by Faith and Works.

Mes. Haman, — God's mere mercy, not Christ's merits.

Osandrits, We are Justified by the Essential Righteousness of Christ dwelling in us.

Attended
with
good
works.

Aibeists, Arians, Basilidians, Circumcellians, Machiavilians, cast off all Virtue, Grace, Godliness.

Simonians, To practise good Works, is a yoke too Heavy.

Libertines, When Justified, a man may live as he list.

Corporatists, A Vicious Life will appease the Evil Angels. See before.

Valentinians, Arebonici (Gnosticks) Spiritual Men (as themselves) please God by their knowledge. Natural men by their Bodily Labour. Material men are incapable of Salvation.

To help us
herein God
hath ap-
pointed in
his Church
Catholick,

Jews, Donatists, Papists, Gracians with the Russins, Anabaptists, &c. Brownists, Confid'd the Church to themselves, the Donatists to Africa.

Invisibles, The Church of Christ is Invisible.

The word
to be prea-
ched,

Pbjrgians, Montanists, Messallians, Encou-
fiaists; Anabapt. Fathists; Sibensfeldians,
Brown-

By Ministers lawfully authorized and qualified,

And main-tain'd by their call-ings.

And Two Sacra-ments on-ly to be admin-istrated by them.

Baptisma sign of our Pro-fession.

Brownists, Barrowists, Muggletonians, Condemn the outward ministry, and depend on Revelations.

Libertines, Preaching is no ordinary means leading to the Knowldg of the Truth.

Anabaptists, Familists, &c. Due Election is not necessary.

Familists, None but Elders in the Family may be Ministers.

Russians, None twice married.

Papists, None married.

Acephalians, Quakers, Papuzians, Women may be Deacons, Ministers and Preachers, Bishops.

Anabaptists, Quakers, Brownists, Freemen, Reject Tithes.

Papists, Seven Sacraments are appointed, whereof Baptism may be administered by women, as well as men, in necessary cases.

Marcionites, Papuzians, Private persons may baptize.

Geneva Presbyt. A Lay-Elder may give the Cup in the Sacrament.

Puritans, Doctors may not administer the Sacraments, but only teach.

Entycbites, Quakers, Swenkfeldians, Asco-drypta, Reject all Sacraments.

Nazarens, were circumcised as Jews, baptized as Christians.

Jacobites, Are crostled upon their Arms, foreheals, &c. instead of it.

Manichees, baptize none.

Anabaptists, None till of grown Age.

As also *Pelagians, Hesicians, Heraclians,* None till adult.

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Sweemerian Anabsp., Servetians, Familists,
None till 30 years of Age.

Barrowists, Brownists, None who are the
Children of profane Parents.

Marcionites, None that are married; only
single persons, Widows, &c.

Catapbyrgians, baptized dead bodies.

Marcionites, baptized the living for the
dead; i. e. for the behalf of the dead.

Chrysost.

Papists, baptize Bells, &c.

Novatians, Papists, Re-baptize those
which are baptized by Hereticks. See
after.

Flagelliferans, Baptism by Water is ceased,
baptism of voluntary blood, by whipping, is
come in its place.

Origenists, Baptism by fire is the true bap-
tism.

Effrontes, shaved their foreheads, till they
bled, and then anointed them with Oyl.

A Seal of
our Re-
genera-
tion.

Montanists, Novatians, Russians, All that
die afore baptism are undoubtedly damned.

Mezzalians, fins past only { are put at
Pelagians, Jovinians, all fins } way by Bap-
Papists (Lombists) Orig. only Stism.

Banisterians, Baptism is no more than
common Washings.

*Hierachites, Children belong not to Hea-
ven, because they have no merits by spi-
ritual Warfare.*

2. The
Lord's
Supper,
whose
outward
Signs are
Bread &
Wine.

Euceritites, Tatians, Severians, used no
Wine.

Aquarii, Hydroparasites, used water.
Montanists, Catapbyrgians, used bread and
blood (some say, man's seed.)

Artotyrites, bread and Cheese.

*Manichees, bread and man's seed admini-
stered in one kind.*

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Orthod. *Heresies and Errors, &c.*

The things signified, are the Body and Blood of Christ, taken by the godly Receiver.

The efficacy of which depends not on the Worthiness of the Ministers,

Muscovites, Donatists, Albanenses, bread and wine, and warm-water.

Gno'ticks, An Infant, begot in their promiscuous Embraces, beat in a mortar, season'd with Honey and Pepper, &c. and then devour it, calling it their Pals-over. Epib.

Messilians, Familists, The Sacraments are but ceremonial bodies, which may be used in obedience to Magistrates.

Mar. Hamant, They are not necessary in the Church of God.

Papists, They confer Grace ex Operे Operato, and are absolutely necessary to salvation. The Priest may receive for the Absent and Dead.

Banisterians, There will be a time, when we shall need no Sacraments.

Russians, Gave the Sacrament of the Lord's Supper to babes and infants, and dead bodies.

Lutherans, Symiavists, Ubiquitarii, Christ's body is corporally taken by every Communicant, the Bread and Wine being consubstantiated.

Symbolists, Figurists, Significatists, The Faithful at the Lord's Supper receive nothing, but bare signs.

Marcus, The Wine is converted into Blood.

Donatists, Novatians, Agrippiani, Origen, Petilians, Cyprian, Apostolicks, Hereticians, Rebaptizantes, All denied wicked men to be Lawful Ministers, and most of them Rebaptiz'd, such as were before Baptized by Hereticks.

Anabapt, Familists, Independents, Wicked Ministers cannot Preach truly and duly, as they ought.

Disciplinarian (Furitians) condemn all Ministers that Preach not.

Sab-

Oribod.

Heresies and Errors, &c.

Sabbatarians, condemn all that hear not Preaching Ministers every Sabbath.

Brownists--all that Communicate with a blind or dumb Ministry.

Rhenishs--That hear Hereticks Sermons, tho' True.

Albanenses, The sacraments lose their Efficacy, if given by wicked Priests.

Papists, It cannot, for its Head (the Pope) is Infallible.

Donatists, *Familists*, It is pure.

Papists, Emperors and Kings are but the Pope's summoners.

Besa, &c. Private persons may call Assemblies.

Muscovites, since the 7th General Council, neither Prince nor Pope may call a General Council.

Papists, They cannot Err, the Holy Ghost is director to them.

Papists, Unity, Universality, Antiquity, and Succession, &c. are the signs.

Brownists, Administration of the Word Sacraments and Discipline, are.

But the due Administrat. of the Word and Sacra- ments, are sufficient marks of the visible Church.

If perform'd in a known Tongue.

Offens, Prayed in a strange Language, which they Learned of *Alexius* their Founder.

Marcofians, At the ministrations of Baptism, used certain Hebrew words, &c.

Turks, Perform all their superstitions in the Arabian Tongue.

Jacobites, Use a Tongue unknown to the Vulgar.

Russians, Use a mixture of the Greek and Slavonian in their Liturgy.

Papists, Have divine service, prayers, sacraments in Latin.

To pre-
serve
them
from con-
tempt,
God hath
appoint-
ed Bi-
shops &
Pastors.

Anabaptists, *Contobabtines*, *Apostelicks*, condemn all Bishops and superiority amongst Men.

Acephalians, Would submit to no Bishops.

Aerians, make Bishops and Priests all one (equal.)

Jesuits, made a Law for the Abrogation of Episcopal Jurisdictions.

Disciplinarian (*Puritans*) Are against Archbishops and Bishops, &c. of large Jurisdiction.

To Ex-
communi-
cate
obstinate
Offen-
ders.

Paulicians, Condemned all censures Ecclesiastical.

Velagians, Hereticks (tho otherwise sound) may be Ecommunicated for private Errors.

Papists, Excommunicated Kings, Dead men, &c. whole Kingdoms.

S. Bernard, Flies.

Apostelicks, All that were married.

Brownists, Whole Cities and Churches.

Barrowists, Kings.

Erasrus, denied Excommunication as inherent in the churche's power.

And Ab-
solve them
being Pe-
nitent.

Momanists, *Novatians*, *Meletius*, *Anabapt.*
Germ. *Barrowists*, *Melchior*, *Keffman*, All
that sin after Baptism, are Reprobate,

Who also
may ap-

point cere-
monies in
the Church

Papists, The Pope may alter the Sacra-
ments, &c.

Familists, *Brownists*, *Disciplinarians*, The
Worship of God should be simple; Chris-
tians are free, &c.

Orthod.

not Re-pugnant to God's word.

God hath appointed the Civil Magistrate

And the King as supreme;

Who by admini-
stration of an Oath,

Which ought to be invio-late and sacred, without dissimula-tion of the Truth.

And in-flicting corporal Punish-
ments on Offenders,

Melanthon and the Adiaphorists, Held the Customs and Constitutions of the Church of Rome to be indifferent things.

Albanenses, Manichees, Fratricellians, Fla-gellaries, Anabaptists, Familists, Condemn Magistracy; or assert, That it is founded on Grace. Yet the Familists profess Love and Obedience to all kind of Magistrates.

Free-men, Asserted that they were freed from Obedience to Magistrates, Taxes, Tithes, &c.

Papists, The King's Supremacy extends not to Popes, Priests or the Church.

Disciplinarians of Scotland, Princes must be subject to the Church.

Ecclesi, Albanenses, Anabaptists, Quakers, Swearing before Magistrates is unlawful.

Basilidians, Priscillianists, Helcabisites, Fa-milists, Henricians, To avoid Persecution, will swear and forswear.

Jesuits, &c. Sciti and Cagi, (Turkish Priests) To promote the interest of their own Church and damnify the adversary, will equivocate and forswear.

Familists, Hobbits, Libertines, men may outwardly profess what they will, if their Hearts be sound.

Manichees, Donatists, Anabaptists, None for any Offence is to be put to Death.

Familists, For Sins of the second Table men may be put to Death, not for Errors in Religion.

Mr:

Orthod.

And the exercise of the Sword, which he bears not in vain,

May maintain each one's properties.

They who are predestinated to Life.

After Death immediately, (a debt due to sin) the Soul is made happy in the enjoyment of God.

Heresies and Errors, &c.

Manichees, Lactantius, Lud. Vives, &c. Anabapt. Familists, Erasmus, doubted, or denied War to be Lawful.

Muggletonians, Christians using the steel, are ignorant of Christ, and enemies of his Gospel.

Manichees, Eusebius, Pelagians, Apostolicks, Fratricellians, Anabaptists, Familists, Nudipendales, would have Christians Goods common.

Pelagians, Predestinates, Familists, &c. The Doctrine of Predestination, is a licentious and dangerous Doctrine.

Armenians, God predestinates on foresight of our Faith and Obedience.

Pelagius, Socinus, If Adam had not sinned, yet he had died.

Berylliani, Soul and Body both dye, till the Resurrection. So the Arabici, ΘΗΤΟ. ΛΥΧΙΤΑ.

Psicho-pannukites, Held that the Soul sleeps in the Grave wth the body, till the Resurrection.

Manichees, Corpocrates, Held a Transmigration of Souls, &c. viz. That they might sin in other bodies.

Tertullian, wicked mens souls are turned into beasts or Devils, a Tertulliano.

Mahometans, salvation consists in carnal pleasures.

Muggletonians, The soul of man is mortal, as well as the body.

Armenians, Regenerate men may, and do fall Finally, and may sin against the Holy Ghost; no assurance being possible in this Life, without special Revelation.

False

Orthod.

And at the Resurrection shall be United to the body, and both *eternal-
by blessed.*

The Wicked shall be turned into Hell for ever and ever.

*False
Prophets*

*Apo-
states, &c*

Heresies and Errors, &c.

False Apostles, Basilides, Carpocrates, Valentinus, Cerdon, Manes, Familists, Hieracites, Salvation belongs only to the soul, there being no Resurrection.

Muggletonians, Holy men, when glorified, shall have new bodies and souls given them, of the very same Nature with God.

Atheists, There is No Hell.

Familists, —but in the consciences of men in this Life.

Origenists, Cacabapt. &c. All the most wicked, yea, Devils, after some time, shall be saved.

Papists, believe a Purgatory; *viz.* a temporary punishment.

Socinus, Death Eternal is only a perpetual continuance in Death, or Annihilation.

Muggletonians, No Devil but the spirit of man's unclean Reason, and cursed Imagination.

Samisei, Prognostici, Foretold things to come, &c.

Barcobab, A Jewish Prophet, who pretended to be the *Star that was to arise out of Jacob.*

Thebanus John, Another False Jewish Prophet, who called himself *Priest of the Jews.*

Mahomer, The False Prophet of the *Mahometans.*

John Reeve and Lodowick Muggleton, pretended to be the Two Last Witnesses, and Prophets of Christ, sent to seal the Elect and Reprobate.

Aquila Ponticus, first a Christian, next a Gentile, last a Jew.

Lucian, Julian, Francis Spira.

Rhe-

Gross Hereticks.	<i>Bessius, Lampertus, Allowed all Heresies, thought none out of the Truth.</i>
Veritas Simplex.	<i>Error Multiplex.</i>

Synonyma Hereticorum, &c. Historia.

Valentiniiani, Gnostici, à Valente quem Epiphanius ἀνεστιόρχην appellar, qui Vixit sub Antonino Pio, at Philosophiaz Operam dedit Platonicae, Pythagorice, & Aristotel. Christianus vero factus fastidivit simpliciter Doctrinæ de Deo, Trinitate, &c. Episcopatum igitur sperans, cum repulsam tulisset, portentosæ illius heresis author exiit. *Hutting, vid. Dan. p. 34. Tertul.*

Marcioniz, quorum author fuit Marcion Ponticus, cognomento Naucerus, qui Cerdonis fuit Discipulus, & Stoicæ Philosophiaz addictus. *Idem.*

Menandriani, à Menandro Samaritano, Simonis Magi Discipulo, quorum communia habuit dogmata. Imo (ut Epiphanius.) οὐαὶ τὸν μείζονα μᾶλλον ἐλεγεῖ ἢ τὸν περὶ αὐτῶν δύντος διελάσθαλον. *Idem.*

Cerinthiani, Merinthiani, Pseudapostoli; fuit enim Cerinus Pseudapostolor. Princeps, qui primus Justiciariam controversiam movit, ipsiq; Petro Ioppæ restitit.

Helcelensis, Hierachitiæ, ab Hieracha, Aegyptio, Patria Leontopolite, nuncupari.

Samosateniani, Pauliani, Paulistæ, a Paulo Samosat. Episc. Antioch.

Manichæi a Mane (et Macario, August.) qu. manni χέω, fundens, ut Discipuli cum nuncuparunt, in tres sectas divisit,

1. Catharistas, mandatores.
2. Macarios.
3. Manichæos speciarim.

Novariani, Cathari, a Novato, Afro. Exteri Scriptores, Gazaros perperam appellant.

Chiliaſtæ,

Chiliates suos petiit.

Note,
the Rest

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Ecclesiasticus I

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&c. ort

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& sup

Accep

Sever

Chiliastiz, Millenarii, a Cerintho Judaizante, qui opiniones suas ex Talmudistorum de Regno Messie disputationib. petuit.

Note, 1. Cerinthians meant an Earthly, Sensual Kingdom, the Restoration of Jerusalem and the Temple.

2. The FF. &c. meant a Sabbath of 1000 Years in honest pleasures and peace, after 6000 of labour; the Author whereof, saith Eusebius, was Papias, a weak man.

Ariani, ab Ario, Natione Lybe, Presbytero in Beccala Ecclesia in Alexandria, sententia ejus fuit, Christum neq; fuisse Deum, neq; aeternum, sed Creaturam, excellentem quidem, & ceteris dignitate praestantiorem, ab eo variaz fidei ortae sunt: sed prevaluerunt.

Semi-ariani, (five Acatiani ab Acatio Cesarez Palestinae Episcopo) dicentes, Christum Patri non esse οὐδούσιον, consubstantiam; sed οὐδούσιον, similem Essentia.

Photiniani, a Photino Sirmii Episcopo, } Idem docuerunt
Marcelliani a Marcello, } cum Samosatianis.
Luciani a Lucio Episcopo, }

Donatistiz a Donaro, } Docuerunt,
Montenses Romæ dicti, } i. Se nulla Misericordia
Circumcelliones per varios mortes seip- } gistratos Am-
fos necantes, } thoritate re-
primandos. :. A Catholicis baptizatos ipsi rebaptizabantur.

3. In homines a sua secta alienos vi & armis favierunt.

Macedoniani, Μακεδονιῶν, à Macedonio, C. P. Episc.

Priscillianisti, à Priscilliano Hispan. quorum dogmata permixta sunt cum Gnosticorum & Manichæorum.

Nestorius fuit Episc. Constantinop. homo superbus, in exilium ejus est, purpureine tandem consumptus est & linguis vernibus excisa. Theodosius voluit Nestorianos appellari Simoniacos.

Eutyches fuit Archimandrita C. P. sive Abbas; superbiz & superstitionis Monasticis plenus, homo arrogans, ab eo Acephali, Agnoezi, Jacobizi, Armenii, Monotheliti, & Severiti, Julianistiz; & a loco Comprobabditz, & Angelitz.

Huc usq; in Gorimis Centuriis.

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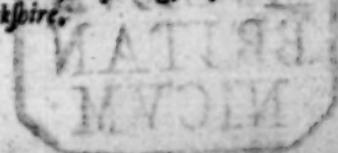
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